

FREEMASONRY
BRITISH, CONTINENTAL, ETC.

ITS

*SYSTEM, OATHS, CEREMONIES, SECRETS,
GRIPS, SIGNS, AND PASSWORDS.*

BY

MICHAEL DI GARGANO

WITH

Two Coloured Illustrations.

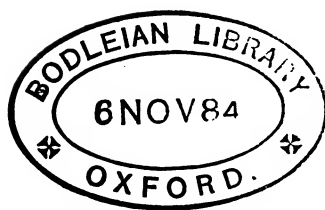
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IRISH AND ENGLISH FREEMASONS, AND THEIR FOREIGN BROTHERS.

INTRODUCTION.

ENGLISH Freemasons live in a Christian country, Irish Freemasons live in a pre-eminently Catholic one, and in the midst of millions of the most religious Christians in the world; hence, leagued in a close brotherhood, guided and inspired by the worldly prudence of the serpent, they are obliged to mask and conceal, by sham and merely verbal changes, in their ritual ceremonies, forms, and expressions, that antichristian and antisocial spirit which is the very soul and essence of Freemasonry. Let Englishmen speak for England, but certain it is that the public and private feeling of high-principled and religious Ireland recoils in horror from the blood-stained, plundering, unprincipled, and blasphemous Freemasonry of the Continent. Owing to the strength and pressure of the Christian order-loving element in these countries, British and Irish Freemasons are constantly compelled, in words at least, to disclaim all connection or iden-

tity with the craft on the Continent. I will prove, in the following chapters, that these words are untrue, that the mark of Cain is upon them, and that they are not innocent of their brother's blood. I will prove that the most intimate connection and solidarity exist between them and the Freemasons of the Continent ; that in the words of the Ritual, for receiving a Scotch Ancient or Grand Master in the Chief Patriotic Lodge of Germany, " no matter how much scattered over the face of the earth, they form only one body, because one is their origin and one their aim, one the mystery by which they are initiated, one the path by which they are led, one the gauge and measure applied to each and all of them, and one the spirit by which they are animated."

This connection and union I shall prove ; firstly, from the warrants issued by England for the foundation and institution of those foreign lodges ; secondly, from the official Irish and English Masonic calendars for the present year, published by their own authority and for their own use, giving, as they do, lists of names of elected representatives of Irish and English Freemasons at those foreign lodges, as also lists of elected representatives of foreign Masons in the Grand Lodges of Ireland and England ; thirdly, from the fact of a quarterly correspondence carried on with those foreign lodges ; and lastly, from their own speeches, their own declarations, and their own rules. I am also confident of convincing the impartial and unbiassed reader, from the facts which I propose to bring forward in the following chapters, *that the spirit of Freemasonry is essentially anti-*

christian and antisocial; that it aims at the destruction of every throne and every altar; that in the words of Joseph Mazzini, the very incarnation of European Masonry, it aims at universal union of European families without "people-made King or hereditary King." He, type of a Freemason as he was, has distinctly laid down the principles which are the foundation of Freemasonry in Europe and throughout the world. "Europe," he says, "I might say the world, for Europe is the lever of the world, no longer believes in the sanctity of royal races. Europe no longer believes in aristocracy, the royalty of several. Europe no longer believes in the Papacy. Europe" (take notice, aristocracy of England and Ireland!) "no longer believes in any privilege, be it what it may. See the actual organization of Europe; is it not altogether based upon privilege, by whatever name it may be known? How, then, can we wonder at the struggle which is engendered within it. We hold that whatever denies or shackles liberty is impious, and ought to be overthrown, and as soon as possible destroyed. This it is which is at the bottom of the ever-recurring struggle in Europe; this it is which prevents either armies, or persecutions, or *coups d'état* from, conquering it; this it is which will ensure final triumph."*

To show how Freemasons propose to work out these ideas and to form this great human family of fraternity and equality, I may quote the instructions laid down in a work written by a Pro-

* "Life and Writings of Mazzini," Vol. vi. pp. 222, 223.

fessor Hoffman, of Vienna, afterwards translated into Dutch in 1792 :—"Superstition (Christianity and the law of Moses) have hitherto been the mainstay of the tyranny and deception by means of which princes and priests have drawn mankind into their net. . . . As man is chiefly worked on by his passions, these must be excited, and Christianity must be made ridiculous ere the dominion of faith can be overthrown in the heart. Secondly, to effect this a literary association must be formed to promote the circulation of our writings, and suppress, as far as possible, those of our opponents. Thirdly, for this end we must contrive to have in our pay the publishers of the leading literary journals of the day" (Bismarck's "reptile press") "in order that they may turn into ridicule and heap contempt on everything written in a contrary interest to our own. Fourthly, 'he that is not with us is against us ;' therefore we may persecute, calumniate, and tread down such a one without scruple ; individuals such as these are noxious insects, which one shakes from the blossoming tree, and crushes beneath one's foot. Fifthly, very few can bear to be made ridiculous ; let ridicule, therefore, be the weapon employed against persons who, by no means devoid of sense, show themselves hostile to our schemes. Sixthly, in order the more quickly to attain our end, the *middle classes of society* must be thoroughly imbued with our principles ; the lower orders and the mass of the population are of little importance, and can be easily moulded to our will. The middle classes are the *principal supporters* of the Government ; to gain

them we must work on their passions, and above all, bring up the rising generation in our ideas, as in a few years they will be, in their turn, masters of the situation. Seventhly, license in morals will be the best means of enabling us to provide ourselves with patrons at court, persons who are nevertheless totally ignorant of the importance of our cause. It will suffice for our cause if we make them absolutely indifferent to the Christian religion. They are, for the most part, careless enough without us. Eighthly, if one's aims are to be pursued with vigour, it is of absolute necessity to regard as enemies of enlightenment and of philosophy all those who cling in any way to religious or civil prejudice, and exhibit this attachment in their writings. They must be viewed as beings, whose influence is highly prejudicial to the human race, and a great obstacle to its well-being and progress. On this account it becomes the duty of each one of us to impede their action in all matters of consequence, and to seize the first suitable opportunity which may present itself of putting them entirely *hors de combat*. Ninthly, we must be ever on the watch to make all changes in the state serve our own ends; political parties, cabals, brotherhoods, unions, in short, everything that affords an opportunity of creating disturbance must be an instrument in our hands. For it is only on the ruins of society as it exists at present, that we can hope to erect a solid structure on the natural system, and insure to the worshippers of nature the free exercise of their rights."

Here we have a summary of the spirit of Free-

masonry, its doctrine, its ends, and its plans for the attainment of those ends. Freemasonry professes to leave politics outside the lodge door, and all party feeling; and within the lodge she lays her plans, and sinks her mines, and trains her votaries, sometimes by her ceremonies and sometimes by gradual enlargement in speeches and declarations for taking part in the great end and work she has in view. "How would not the Masonic mysteries have degenerated," says the Italian Ritual at the twenty-ninth degree, "if, according to the programme of the common herd of Masons, the adept was never to occupy himself with politics or religion!" Freemasonry would not only degenerate in its mysteries by the exclusion of politics and religion, but it would fall, crumble, cease to exist. The air it breathes, the foundation it stands upon, is the levelling of all rank and distinction, the tearing down of throne and altar for liberty, equality, and fraternity. "Freemasonry," said brother Emile Grisar, the Belgian Masonic orator, on the 15th June, 1845, "is a robust body, a colossus with a thousand heads, with a hundred thousand arms; the great instrument of social reforms; the laboratory of all new ideas, . . . the precursor of that democratic spirit which is advancing with giant strides. . . . The number of our holy militia extends, day by day; our arms are multiplied, and very soon we shall be able to clasp the whole country in our embrace."* I hope to show in the following chapters how in every

* M. Neut, t. i. p. 200.

country of Europe Freemasonry has not only mixed in politics, but has made use of every source of political or religious disturbance for the furtherance of its ends. The Communists of Paris, the Carbonari of Italy, the Orangemen and Fenians of Ireland, the heaving masses of *malcontents* and revolutionists throughout the world, have been, and are in turn, the tools and accomplices and out-branches of Freemasonry. Domenica Angherà, the Grand Master of the Neapolitan Masons, boasted that "the mallets of the Masons beatharmonious time to the axes of the Carbonari." And when Joseph Mazzini died, the Grand Master of the Grand Orient of Italy ordered that all the lodges of Italy should go into mourning, and requested that all the Freemasons of every nationality who had it in their power should attend the funeral. When the Orange lodges were dissolved in America, the Orangemen smiled, for they knew that in the lodges of Masonry they had an identical institution. We shall also see how the ceremonies and oaths of the degrees and ascending steps of Freemasonry gradually instruct the initiated Mason, and prepare and train his mind to Masonic ideas. "The lodges of Freemasonry," says the orator of the Grand Orient of Belgium, "are schools where men must be formed to certain convictions, so that they may be able to struggle with vigour in the profane world, and especially in the political arena." And this truth is still more clearly put forward by another Masonic authority, M. Louis Blanc, "Darkness, mystery, an awful oath to pronounce—a secret to learn for every trial courageously borne—a secret to keep

under pain of execration—particular signs whereby brethren recognise each other at the ends of the earth—ceremonies referring to the history of a murder, and seeming to hatch and foster ideas of vengeance—what more fit to form conspirators ?” The Entered Apprentice commencing with his lesson of benevolence, never to see a brother Mason destitute without going to his assistance, and his oath to assist brother Masons, their widows and orphans ; the Master Mason learning to become a martyr sooner than reveal the secrets of Masonry ; the Royal Arch Mason, with his oath to espouse a Mason’s cause whether he be *right or wrong* ; the Elected Knight of Nine, with his Joabert, the avenger of Hiram Abiff, and his pass-word *Necum*—vengeance ; the gradual familiarising and lowering of religion and holy things, first treating them as playthings and craft-symbols, and lastly, as objects of contempt and hatred : all are harmonious parts of a well-planned training system which makes the true and perfect Freemason, whether as a tool or as a master, what he is, and what he ever has been, in every country of Europe, an enemy of God and man.

Now, I must bespeak the reader’s patience and attention. Patience to read through each of my chapters as successive proofs of the serious charges I bring against Freemasonry. As these proofs must be taken from their own books, speeches, and papers, they will occasionally be found dry and heavy ; therefore, if my reader wishes to judge for himself, he must be a patient reader. He *must* also pay attention to what he reads. *Masonry, on principle, cloaks and masks its de-*

signs and morals, not only that it may secure its success against its adversaries, but that it may even employ its natural opponents as tools for their own destruction, as in the case of crowned heads and nobles ; therefore my reader must be attentive or he will not understand the ambiguous language of the double-faced Masonic Joab. If he be both patient and attentive he will fully understand the depth and the social danger of the system of Freemasonry, which I will exemplify in the uniform conduct of Freemasons in all classes and situations. On Corporations, and Poor Law or Mendicity Boards, Grand Juries, Railway and Bank companies, and public offices, he will find that system equally uniform in army, constabulary, law courts, elections, &c., &c., everywhere justice forgotten and merit overlooked for Masonic fraternal love, and I think he will agree with me that the Freemason is a public and private enemy of God and man.

I shall explain and manifest the secrets of Freemasons, and conclude with an advice to the honest, sound, and "uninitiated public," as to how they should deal with an organization which, for the furtherance of selfish and ambitious views, to say the least of them, enrolls its members under a banner which is neither Christian nor national, and which, suiting itself to circumstances, is ever ready to use any or every means, whether fair or foul, to accomplish and secure its ends. As an Irish citizen, I say that the Lord Lieutenant, and Irish judges, and Irish magistrates, and Irish officials, and men holding offices of *public trust*, whether on Corporation, or Poor Law,

or Railway, or Harbour, or Education Boards, deciding and directing the public interests of this country, should be ashamed, instead of making it their boast, that they are members of a secret society, the members of which were declared by an Act of George III. felons, and liable to transportation for life;* which is secret because it cannot bear the light; which is stained with blood, cradled and baptised with the most contemptible and tomfoolery ceremonies, used only to conceal and cloak villainy; and sealed and branded with bloodthirsty, blasphemous oaths. As a citizen of the Christian world, I say that it devolves on all who would uphold in Europe, or America, or elsewhere, the banner of Christianity to make Freemasonry their study, and to consider if, in self-defence, they ought not to oppose the onward march of an organised society, that is, in principle and in aim, antichristian and antisocial. Their own interest and that of their children demand it of them. It is not when the Deluge is come that we should seek the Ark. The Prime Minister of England said but very lately, that the storm-cloud of the East, which now threatens and shadows Europe, has been raised and charged by the secret societies. He does not specify the one great society, the centre of all others; but were he to speak his mind he might use some such words as the ex-Grand Master, the Prussian Minister, Count von Haugwitz, when, at the Congress of Monarchs at Verona, 1830, he bid the rulers of Europe be on their guard against Masonry, adding, "I feel at this

* 50 Geo. III. cap. 102.

moment firmly persuaded that the French Revolution, which had its first commencement in 1788, and broke out soon after, attended with all the horrors of regicide, existed Heaven only knows how long before, having been planned, and having had the way prepared for it by associations and secret oaths."

Would it not be well, then, if such high dignitaries as the royal Master of the Freemasons of England and the noble Master of the Freemasons of Ireland were to pause and consider what society and organisation it is which they so boastfully patronise? Freemasonry has boasted ere this of the crowned heads whom she held at play in the antechambers of her mysteries, using their names and influence to undermine their thrones and wrench their sceptres from their hands. Nothing is so dangerous to an individual, a family, or a nation, as false, presumptuous confidence. Fools are ever over-confident and fool-hardy. Presumption is the origin of the most fatal consequences. *Quos Deus vult destruere dementat.* The presumptuous young nobles of Pompey's camp brought chains wherewith to bind Cæsar's soldiers. Not to go so far back in the annals of Europe, we may still remember the jubilant cry of the French soldiers in 1870, calling to their comrades at the railway stations: "Take their places for Berlin!" That cry was soon answered by the cheers of the Prussian soldiers as they passed in Paris under the Arch of Triumph, and the French soldiers did indeed take their places for Berlin, but it was for Berlin prisons and Berlin hospitals. Let the Irish and English self-

confident people beware that the concave secret societies which are brewing war and devastation in the East, do not some day explode in the mine, and factory, and labouring millions of England and Ireland. Is there not, or can there not be found, under present favourable circumstances, an English Cataline, a Mazzini, a Garibaldi, a Kossuth, or a Robespierre. The English millions are capable of organisation and secret union, as Dr. Kenealy's agitation proved some time ago, when petitions came from provincial towns, one signed by 11,000 persons, another by 14,000, requesting that meetings should be convened in those localities. A public demonstration was arranged in London, and 40,000 persons responded to the summons. No one could tell what power it was that marshalled the rank and file of the unlettered masses, put pen and ink into their hands, or conducted the successful election at Stoke. Dr. Kenealy afterwards said that we were "walking on the crust of a volcano," and the *Times* seemed to agree with him so far, if we may judge from its leading article on April 26th, 1875, in which it said:—"We are warned that there is in this sensible, sober, and calculating England, a stratum of society about as unaccountable and as little to be depended on as a quicksand or a quagmire. There is no saying what it may be 'terribly in earnest' about to-morrow; and when we see it is terribly in earnest, there is no knowing whether it is terribly in earnest with good reason or for none at all—just some notion of its own imagination, or some object of the grossest credulity. This is a sad conclusion to come to.

We wish to believe in popular earnestness, and to recognise in solemnity of tone, gravity of demeanour, and combined action, the natural vouchers for truth, reality, and sense. But if we are to believe both Dr. Kenealy and the House of Commons, the majesty of the people is terribly in earnest for a creature of its own imagination, or, still worse, of its own corrupt and dishonest will."

Be that interest what it may, the terrible earnestness of the English masses may not always be so easily lulled into peace. A Gordon or Chartist riot, a corn-law or Hyde Park upheaving may not always be so easily put down as formerly. The successful history of yesterday does not always repeat itself in the victory of to-morrow. The victor of Austerlitz may become the prisoner of St. Helena, or the Emperor of Magenta the conquered man of Sedan. If we may believe history, nations have their tide and their ebb in fortune, and as they rise so do they fall. Babylon, and Persia, and Greece, and Rome, have risen to glory and sunk again. Thrones, and races, and nations that were once great, are now but shadowy names on the record of the past. And each may retain its turn till the cup is filled up; till amidst the rejoicings of their proud confidence, their sentence is written on the wall. Let us pause and beware. The guardians of a powder magazine should not play with nitro-glycerine, though cased in tin. In England are inflammable millions of democracy who acknowledge no moral law, and can only be governed by the strength of brute force. Let adverse circumstances arise, let hunger, and thirst, and want come upon them, whilst a self-confident and un-

feeling aristocracy superabounds, and tell me if a Government, weakened and overwhelmed by a foreign struggle, shall be able to guard the social chasm bridged over by the bodies of the famished dead and dying. There was a time when the Turkish crescent swept in triumph over every sea, and frowned on every coast; but now, according to Lord Beaconsfield, the secret societies sit round to wake the Turkish corpse, and in their sovereign power, call the nations of Europe to join in the dead march of their victim. We may be lulled in the false calm that only precedes the storm—

“Till in some treach’rous hour of calm,
They burst like Zeilan’s giant palm,
Whose buds fly open with a sound
That shakes the pigmy forests round.”

Let the Government of to-day fail to succeed, and the secret society becomes the triumphing commune of to-morrow. Secret societies are governed by selfish interest and by unrestrained passion. When opportunity arose, the Freemason Communists were as hostile to the Government of their own country as the Prussian invaders. Freemasonry ruined the army of the King of Naples; and from the bulwarks of besieged Paris, French Freemasons exchanged their craft signs with their mystic brethren in the Prussian ranks. Freemasonry, with its diabolical training and its fatal oaths, will yet prove the scourge and the ruin of Europe.

Religion is no bond for those who believe but in its name, and nominal loyalty is equally *unstable*. Respect for the lion and the unicorn *could not prevent* the Orangemen of Ulster from

declaring by their orator that they would "kick the Queen's crown into the Boyne," though Lord Clarendon, in 1848, sent them cases of arms from Dublin Castle to protect it. And the sound loyalty of the Orange Grand Master of the city of Dublin, Thomas Caldbeck, J.P., proclaimed itself at the Orange meeting in the Rotundo, on last 12th of July, when he declared that they would support their Protestant Queen *as long* as she supported the principles which had placed the House of Brunswick on the throne. It is a poor chance for any reigning house, if the people take the scales of judgment into their own hands, and decide their duty to the Constitution according to their own notions of the Government or of the religious views of the Sovereign. They might soon execute their sentence with sword, and guillotine, and then the foreign house would be more careful about running down English "Mistletoes," when on a hasty pleasure-trip to a Highland dance.

England has been, as we shall see, the mother and mistress of Freemasonry throughout Europe. She has fostered it and guarded its children of revolution throughout Europe and the world. We all remember how English men-of-war anchored between the vessels of the King of Naples and Garibaldi's landing troops. In 1848 Lord Palmerston and Lord Minto patronised the Italian Carbonari lodges of Rome, and fanned them into revolution. Her turn may come, and the Russian general, Tcherniaieff of Servia, prove in a little time to her what her protégé, the revolutionary Garibaldi, proved to the crowned

heads of Italy. She would do well while there is yet time, if there is yet time, to carry the lamp of experience before her, and direct her footsteps by its light, and not like Dante's Virgil, carry it behind, lest another Statius say to her :

"Thou didst as one, who, journeying through the darkness,
Bears a light behind, that profits not himself,
But makes his followers wise."

"Purgatorio," canto xxii. v. 67.

CHAPTER I.

CONNECTION OF IRISH AND ENGLISH MASONS WITH THE MASONS OF THE WORLD.

IRISH and English Freemasons are one and the same with Freemasons throughout the world—in origin and organization, in heart, spirit, and principle, but excelling them in craftiness and hypocrisy. Amongst our Irish Freemasons we count our gracious Lord Lieutenant, our Lord Mayor, some of our most just judges, our most unbiassed grand jurors, some of our professional and mercantile fellow-citizens, as well as money lenders and takers. Likewise, we have industrious officials who live by public taxation, and occasionally take a turn on the Continent for the good of their health, *with little public residues*; not that they meant

anything dishonest (they were too kind and hospitable for that), but simply, they lived beyond their means, or signed a bill for a friend, or perhaps were not of a strictly business-like turn of mind, and their accounts ran over a little to one side, and that to their own advantage, not that of the public; doubtlessly, through ignorance of business matters. It is an enigma to the human understanding without the assistance of Masonic light, how it is that these city treasurers, town clerks, workhouse masters, mendicity officials, railway officers, &c., never made mistakes on any side but the one; or how it is that very clever business men, who would make no allowance for one of their own subordinates making a mistake or defalcation in their pawn office, or millinery or medical establishment, suddenly become most liberal-minded, charitable, and benevolent, as well as eloquent, whenever there is question of public money. Perhaps the solution is to be found in the clause repeated in each Masonic oath: "I swear that I will never wrong a brother Mason of a penny, nor suffer him to be wronged. I will give him timely notice of all danger that threatens him. I will not speak any evil nor suffer it to be spoken of a brother Mason behind his back." And again, "I will espouse his cause so far as to extricate him from same, whether he be right or wrong!" Hence, when a Mason takes Irish money to a foreign exchange market (for the public advantage, of course), a brother Mason of the corporation, workhouse, bank, or local board stands up and assents in his universal Masonic charity that "it was all a slight

France.—Organised Freemasonry in France dates its existence from the year 1743. In 1735 the lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds. England refused, as the Earl of Derwentwater, the celebrated Jacobite, who was afterwards beheaded for adhesion to the House of Stuart, was then the Grand Master of the six lodges in Paris, and many others in the provincial towns. In 1743 the Count de Clermont was elected Grand Master; and in this year England granted the warrant, and the first Grand Provincial Lodge of France was constituted under the name of the "The Grand English Lodge of France" (Grand Lodge Anglaise de France). On the 24th of December, 1771, it united with a later foundation, and both united took the present title of "The Grand Orient of France."

Germany.—In 1733 the Grand Lodge of England granted a charter to eleven German Masons in Hamburg to establish a lodge. In 1738 another lodge was established in Brunswick, by a charter from the Grand Lodge of Scotland, and under its authority. This lodge, which was called "The Three Gloves," united with the lodges of "The Three White Eagles" and "The Three Swans" to organise in 1741, a Grand Lodge, the first established in Germany. This Grand Lodge still exists, and has under its jurisdiction eighty-eight subordinate lodges. There is another Grand Lodge at Brunswick, which was established in 1768, by the Grand Lodge of England, and which is considered as the Metropolitan Grand Lodge

of Germany. It has under its jurisdiction *fifty-three subordinate lodges.*

Prussia.—The Royal York Grand Lodge of Prussia is situated at Berlin. It was established as a subordinate lodge in 1752. In 1765 it initiated the Duke of York, and under his patronage it assumed the name of "Royal York in Friendship." In 1840 it had under its jurisdiction twenty-seven lodges. The "Grand Lodge of the Three Globes" was founded in 1740, and has under its jurisdiction one hundred and seventy-seven lodges. There are now in Prussia three Grand Lodges, "The Three Globes," "The Royal York," and "The National," which was founded in 1770 by a warrant from the Grand Lodge of England. Every lodge in Prussia derives its warrant from one of these Grand Lodges. (How great a man is that learned doctor who, in the Grand Lodge of Dublin, represents all these Grand Lodges of brethren of Bismarck, that true and sincere friend of civil and religious liberty! Oh! for Masonic liberty, equality, and fraternity!)

Belgium.—In 1721 the Grand Lodges of England constituted the lodge of "Perfect Union," at Mons, and in 1730 another at Ghent. The former was afterwards erected into a Grand Lodge. The present Grand Orient of Belgium has its seat at Brussels (and is a credit to England, the prolific mother of foreign Freemasonry).

Holland.—The first lodge established in Holland was at the Hague, in 1731, under the warrant of the Grand Lodge of England, when the Earl of Chesterfield initiated the Duke of Tuscany, after-

wards Francis I., Emperor of Germany. The National Grand Lodge has now at least seventy lodges under its jurisdiction.

Denmark.—The Grand Lodge of Denmark was instituted in 1743. It derived its existence from the Grand Lodge of Scotland. It is situated at Copenhagen.

Sweden.—Freemasonry arose in Sweden in 1754, under the charter of the Grand Lodge of Scotland. The Grand Lodge is at *Stockholm*.

Russia.—An English Lodge was established at St. Petersburg in 1740, under a warrant from the Grand Lodge of England, and Masonry soon afterwards began to increase with great rapidity throughout the empire. In 1772 the Grand Lodge of England established a Provincial Grand Mastership, and lodges were constituted successively at Moscow, Riga, Jassy, and in various parts of Courtland.

Poland.—Freemasonry was revived in Poland, in 1781, under the auspices of the Orient of France, which owes its origin to English Freemasonry.

Bohemia.—Freemasonry was instituted in Bohemia, in 1749, by the Grand Lodge of Scotland.

Switzerland.—In 1737 the Grand Lodge of England granted a patent to Sir George Hamilton, by authority of which he instituted a Provincial Grand Lodge at Geneva. (England may well be proud of her protégés, the Swiss Freemasons, whose brotherly and benevolent love of civil and religious liberty was admirably exemplified in their treatment of the Cantons which differed from them in religion.)

Italy.—The first lodge in this country was estab-

lished in Florence in 1733, by Lord Charles Sackville, son of the Duke of Dorset.

Spain.—The first lodge established in Spain was in 1726, at Gibraltar.

A very high Protestant dignitary and Indian missionary said publicly a short time ago, that “if the English were to be driven out to-morrow from India, they would leave one track behind in the habit of drunkenness forced upon the native population against their Mahomedan oath.” And if England were blotted from the map of Europe to-morrow, she would leave one track behind her—the cloven foot-print of Masonry. So closes the list of countries of Europe, but that foot-print is to be found traversing every portion of the known world.

Asia.—Freemasonry was introduced into India in 1728, by Sir George Pomfret, who established a lodge in Calcutta. In 1779 the English had established a lodge in almost every town in Hindostan, and in all the English settlements of Asia Minor. The lodges are under the jurisdiction generally of the Grand Lodge of England.

Africa.—England has established lodges in many towns and islands in and about Africa.

Oceanica.—From 1828 England has established lodges at Sydney, Paramatta, Melbourne, and in many other English colonies.

America.—The first account we have of Freemasonry in the United States is in 1729, and it tells us of the Grand Mastership of the Duke of Norfolk, during which time Mr. Daniel Cox was appointed Provincial Grand Master for New Jersey, and lodges were instituted in Mexico and Texas

under charters from different grand lodges in the United States. In the year 1733 the "St. John's Grand Lodge" was opened in Boston by a charter granted by Viscount Montacute, Grand Master of England. Thus America, as well as Europe, Asia, and Oceanica, owes its greatest curse to England—the curse of Freemasonry.

2ndly. I will prove this intimate connection and identification with foreign Masons, from their own official calendars, printed by their own Masonic printers, portions of which are subjoined at the end of this book. This calendar is printed for the use of the craft in Ireland and England. From the Irish almanac or calendar we learn, in the first place, that there are in the Grand Lodge of Dublin fifteen elected official representatives of foreign grand lodges, each of these lodges being a separate organising centre and governing power of Freemasonry in those countries. Each has under its authority, on an average, from fifty to a hundred subordinate lodges which swear obedience to it. For Masons swear as one of the tenets of the oath of each degree that they will support the constitution and authority of the Grand Lodge and Royal Arch Chapter, and that they will not take part in the proceedings of any lodge not duly authorised by the Royal Arch Chapter. For instance, the Right Worshipful Philip C. Smyly, M.D., Merrion-square, represents in Ireland the three Grand Lodges of Prussia—the "Three Globes," the "Grand York in Friendship," and "The Three Countries." These *three Grand Lodges* superintend and rule all the *Masonic lodges* of Prussia, some two or three hun-

dred. In the fifteen I include the name of the late Dr. Ringland, who died a few months ago, and who was, in the Grand Dublin Chapter, the representative of the Royal Arch Chapter of New York. I suppose that the Fraternity has filled up the vacancy left by this good brother, who, according to the belief of his Belgian brothers, organised by the Grand Lodge of England, has, notwithstanding all his good works, "passed into the eternal nothingness which follows death."

In the second place, this calendar tells us that Irish Masons have nineteen representatives at these foreign lodges. If there is no connection with those foreign Masons, why should there be nineteen men to represent Irish Masons in their Royal Arch Chapters and Grand Lodges?

At the Grand Orient of Italy (the Arch Chapter of Mazzini and of Garibaldi) they have the Right Worshipful Francis C. Scovazzo, by their own appointment, to represent them in that cradle and nest of assassins, vampires, and blasphemers. At the Grand Lodge of Prussia, called "The Three Globes," they have the Right Worshipful Count of Wartensleben as their representative. At the second Grand Lodge of Prussia, called the "Three Countries," they have the Right Worshipful Rev. Robert Palmie. At the third Grand Lodge of Prussia, called the "Royal York in Friendship," they have the Right Worshipful Carl F. W. E. Fickert. And so on to the end of the list.

Thirdly. We find in the same calendar (page 15) that quarterly communications are carried on with these foreign lodges on the first Monday in March, June, September, and December. If

there is no connection or solidarity, why do Irish Masons correspond with these foreign Masons once in every three months? Is it to ascertain the state of the moon, or what time it may be by the sun of Masonry? And, with all this, they have the effrontery to stand up before their honest and religious countrymen, and say that they have no connection with these foreign conspirators, murderers, robbers, and enemies of God and man. Official hypocrites! Like Pilate, they wash their hands, and declare themselves innocent of just blood!

Lastly, the connection and solidarity of Irish and English Masons with their foreign brothers may be proved from their own speeches and from their own Masonic oaths.

In the lecture to the Entered Apprentice, given in the Masonic Manual (page 12), the Worshipful Master says: "In a society so widely extended as that of Freemasonry, whose branches are spread over the four divisions of the globe, it cannot be denied that we have many members of rank and influence, as likewise many reduced to poverty, whom we must assist." Again, the Royal Arch Mason says: "I am a citizen of the world, and a brother of every worthy Mason."

Each separate oath of each separate degree teaches Masons to swear that they will help poor Masons, their widows and orphans, wherever dispersed throughout the world, if possible to do so without material injury to self and family.

"The Lexicon" (to which I have already alluded) under the head of "Persecutions of the Order of *Freemasons*, "shows England as exercising this *universal Masonic charity*, and coming promptly to

the rescue of suffering brethren, "wherever scattered over the globe." "In Tuscany," says the *Lexicon*, "the persecutions were unremitting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. In Portugal, at Lisbon, John Coustos, a native of Switzerland, was very severely punished for practising the rites of Masonry. He, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English Ambassador. . . . In 1748 the Divan at Constantinople caused a Masonic lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged by the interposition of the English Minister, but the government prohibited the introduction of the Order into Turkey. This was very ignominious treatment for the noble and benevolent Order of Freemasonry; but Turkey must have changed its mind since 1748, apparently through English interposition, for we find in the "Cosmopolitan Masonic Calendar" for this year, that there are in Constantinople eight lodges "hailing from the Grand Lodge of England." One Grand Lodge, hailing from Ireland; one Grand Lodge, hailing from Scotland; one Rose Croix Chapter, hailing from England; one Royal Arch Chapter, hailing from England, both at Constantinople; and two Royal Arch Chapters, hailing

from Scotland, one in Smyrna and the other in Constantinople.

This union of heart and spirit must have been very vividly before the eyes of his Grace the Duke of Abercorn, when, on the occasion of his late installation as Grand Master of the Freemasons of Ireland, he alluded in such moving terms to the death of his worshipful predecessor, the Duke of Leinster. "It was a loss," he said, "which not only the Freemasons of Ireland, but every brother of the craft throughout the world, has cause to regret. Freemasonry," goes on his Right Worshipful Grace, "has not been confined to any denomination or sect, but as a widely-spread community for the extension of human sympathy and human brotherhood, it has been the means of embracing men of *all nations* and of all creeds in one common bond of amity" (as is beautifully exemplified in the Orangemen of the North of Ireland, and the Communists of Paris). Here the Grand Master of Irish Freemasons, whose assertions we are too loyal to question, *declares the Fraternity to be one all over the world*. The long list of representatives of foreign lodges, gathered in the Freemasons' Hall on that great day, certainly leaves no room for doubt as to the strong spirit of brotherhood which unites the myriads of Freemasons throughout the world.

This complete unity and consolidation is still further proved from the accounts given of the Installation of H. R. H. the Prince of Wales as Grand Master of the English Freemasons. There, too, *great numbers* of foreign representatives (for *England has nineteen*) assembled; but besides them,

special deputations assembled from, and addresses poured in from Italy, France, Sweden, and others. A few quotations from the Italian address, which appeared in the *Times*, April 29th, 1875, may serve as an example. The first few words were given in the original Italian, perhaps because we are not yet prepared to find the Heir-Apparent to the throne addressed in open day by these sons of revolution, and that address headed by the hated watchwords, Liberty! Equality! and Fraternity! It was as follows:—

“Universal Freemasonry! Italian Community! Liberty!
Equality! Fraternity! Grand Orient of Masonry
in Italy and the Italian Colonies

TO

His Royal Highness the PRINCE OF WALES,

Grand Master of the Grand Lodge of England.

“May it please your Royal Highness to permit the Grand Master of the Grand Orient of Italy to unite the heartfelt applause of all our Italian brethren to that of our beloved brethren of England, who hail the elevation of their puissant Grand Master as one of the most auspicious and most memorable events of Universal Masonry. By this event English Masonry, which has already deserved so well of universal humanity” (by founding in every country of the known world nests of vipers to rend the bosom that nursed them), “will acquire fresh titles to the gratitude and admiration of the civilised world. Italian Masonry, therefore, rejoices at this new lustre shed upon our world-wide Institution, and sincerely prays that between the two Masonic Communities may be drawn even more closely those fraternal ties which, through want of that official recognition which we venture to hope will soon be effected, have always bound us to our English brethren, whose profound intelligence and unwearying activity we constantly appreciate and seek to follow.

“Accept, then, your Royal Highness,” etc. etc.

The "official recognition" soon crowned the hopes of these gentle Italian brethren, as we may read from the following announcement of the *Times* (19th July, 1875): "Italian and English Freemasons. The announcement was made on Saturday, at the consecration of a new lodge, named after the Princess of Wales, at the Alexandra Palace, that His Royal Highness the Grand Master of English Freemasons had given *official recognition* to the Grand Orient of Italy, and the announcement was received with warm applause by the large body of eminent Freemasons assembled on the occasion."

I may add, that after the ceremony of his Installation, his most Worshipful Highness appointed Brother Wendt to be secretary for *German correspondence*. What can be the duties of such a secretary, if there be no connection or solidarity between English and German Freemasons?

As an example of how his Royal Highness exercised that universal Masonic charity to which he had pledged himself, we may recall to mind a fact which occurred in connection with his late homeward journey from India. The Prince of Wales had consented to lay the foundation-stone of a Catholic orphanage in Catholic Malta. The Maltese Masons desired to assist their royal brother, and prepared their banners, &c., for the occasion. The public know the rest. How, when the Catholic bishop objected to a display of Masonic honours, the Prince, like a true and loyal Mason, refused to lay the stone. "Freemasons do not mix in religious matters"—but still "*a Mason anywhere is a Mason everywhere.*" And

the Prince went on to more congenial Gibraltar, to lay the first stone of a new market-place, with flying Masonic colours. Is it a part of Princely Masonic benevolence to honour cattle more than Christian children ?

To quote a little further from Masonic phraseology on this subject, and then leave it for further elucidation in the facts stated in my other chapters. "A Mason finds in every clime a home, and in every land a brother." "The Lexicon of Freemasonry" (page 357) tells us of travelling warrants, of constitutions granted to lodges, generally those attached to regiments of the British army, empowering them to remove their lodge and to open it and transact business in any part of the world ; and it goes on to give proofs where these lodges were received with open arms by other countries, even by enemies in time of war. Likewise, Masonic lodges are in form of an oblong square, and its points called after the points of the globe, so as to typify that Masonry is boundless and universal, comprising all the habitable world. Masonic signs, and passwords, and grips—by which brethren may know each other in the dark as well as in the light—are the same all over the world. And all over the world, by the use of these grips and passwords, our English and Irish and Scotch Masons may reap all those benefits which only "true brethren of the Mystic Tie" are entitled to enjoy.

In a word, the whole of the subject which we have now on hand is contained in the words of the Masonic Ritual for admission of a Scotch *Ancient or Grand Master to the Patriotic Lodge*

The Master, thus assured, gives the order to the lodge to be clothed. All the officers put on their aprons and jewels, and resume their seats. The Worshipful Master gives two raps with his gavel, which bring all the subordinate officers to their feet, and each standing in his place, recites his duty there.

The lodge is an oblong square, its greatest length from North to South, its greatest breadth from East to West. This, according to Mackey, denotes the universality of Masonry. The North is the inhabited parts of Europe; the South the inhabited parts of Africa; the east, Asia Minor; the west the Atlantic Ocean; and the centre the Mediterranean Sea. *The Master* sits in the east, to rise like the sun to open the lodge, and to enlighten it with rays of Masonic light. *The Senior Deacon's* place is to the right of the master in the east, to carry his messages about the lodge as he may direct, &c. *The Junior Deacon* sits at the right in front of the senior warden, and carries messages from the senior warden as he may direct. *The Secretary's* station is on the left of the Worshipful Master. *The Treasurer's* station is on the right hand of the Worshipful Master in the East. *The Senior Warden's* place is in the West; as the sun closes the day, by sinking in the West, so he assists the Worshipful Master to close the lodge. He is also supposed to pay the craft their wages for the building of Solomon's Temple. *The Junior Warden's* station is in the South, where he calls "the craft from labour to refreshment," when the sun stands in the south at high twelve. *The Tyler*, or Guard, as we have said, ~~stands~~ *stands* outside the door. In the centre of the lodge

is the Masonic Altar, supporting a cushion, with an open Bible, on which lie the square and compass. Three burning tapers stand round it. None of the officers wear their hats, except the master (hence a secret Masonic question is, "Where does the master hang his hat?"—"On nature's peg").

The signs of the degree are now given, the minutes of the last meeting read, and finally, the new candidate is balloted for. If he passes the ballot, the two deacons go out and bring the candidate into the preparation room. They remove his coats, shoes, stockings, vest, and lastly his trousers. They put on him an old pair of red flannel drawers, direct him to slip the left arm out of his shirt sleeve, and put it through the bosom of his shirt, so that the left arm and breast may be naked; tie a handkerchief or hood-wink over his eyes; and finally, put a rope, called a "cable-ton," round his neck. The Senior Deacon now returns to the lodge and gravely informs the Master that the candidate is "duly and truly prepared." The Master gives a rap with his gavel, which brings the lodge to order, and serves as a signal to the Junior Deacon to make the alarm, which he does by taking the candidate's wrist and rapping his knuckles pretty hard three times against the door. The Senior Deacon opens the door about two inches, and asks thrice "Who comes here?" The Junior Deacon answers, "A poor blind candidate who has long been desirous of being brought from darkness to light." Several questions are then put as to the preparation and the qualifications of the candidate, after which the Master gives the order that he should be received in "due

form." The Senior Deacon now opens the door, and proceeds to admit the neophyte in "due form," pressing the point of the compass to his naked left breast, and saying: "As this is a prick to your flesh, so may the recollection of it be to your mind and conscience a warning of instant death in case of revolt. Follow me." He conducts him to the centre of the lodge and directs him to kneel before the altar for the lodge prayer. The Master gives three raps with his gavel which brings all the brethren upon their feet, and says, "Let us pray with the candidate." All pray—the candidate with his new, saintly Masonic brothers. The prayer over, the candidate is led at a quick pace round the lodge, with the course of the sun in search of light, when the Senior Deacon leads him up the lodge to the Masonic altar, and stops. He directs him to kneel on his naked left knee, so that his left knee forms a square, and his right knee also forms a square. His left hand is placed on the altar, palm up, under the Bible, square, and compass, the right resting on them. At a signal from the worshipful Master, the brethren noiselessly form a circle round the candidate, who takes the following terrible oath:—

"I, —, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of Free and Accepted Masons erected to God, and dedicated to the holy S. John, do hereby and hereon most solemnly swear that I will always hail, ever conceal, and never reveal any part or parts, act or acts, point or points, of these secret arts and mysteries of *Freemasonry* which I have received, am about to receive, or may hereafter be instructed in, to any

person or persons in the known world, except to a true and lawful brother Mason. Furthermore do I promise and swear, that I will not write, print, stain, hew, indent, or engrave it on anything movable or immovable, under the whole canopy of heaven; whereby or whereon, the least figure, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world; whereby the secrets of Masonry may unlawfully be obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind, whatever binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast!"

He now bends, kisses the Sacred Book, and he has earned the right to be called a Freemason. Then the master asks: "What do you desire?" The candidate answers: "Light!" "Brethren!" comes next, "stretch forth your hands and assist in bringing this candidate from darkness to true Masonic light. And God said, Let there be light, and there was light." At these words, some brother standing near the candidate for the purpose, lifts the bandage from his eyes, and at the same instant the brethren give "the grand shock." This is given by all stamping their feet, and *clapping their hands*. The Master now proceeds

to enlighten the candidate as to the beauties of Masonry. He gives him the sign, pass-word, and grip; invests him in the apron of pure white lambskin, which is an emblem of innocence, and the badge of a Mason. The three great lights of Masonry, he tells him, are the Bible, square, and compass; and the three lesser, represented by three burning tapers, are the sun, the moon, and the Master of the lodge. It is now necessary to provide him with tools. He is presented with a twenty-four inch gauge and a common gavel. "The gavel," he is told, "is an instrument made use of by operative Masons to break off corners of rough stones, the better to fit them for the builder's use; but free and accepted Masons use it for the nobler purpose of divesting their hearts of all superfluities and vices." A most useful Masonic lesson is now taught to the candidate. It is to be remembered that everything has been taken from him, even his clothes, and he is now asked by the Master to deposit something metallic—a coin, or even a metallic button—to be laid up in the archives of Masonry, as a memorial that he has been made a Mason. He has nothing of the kind about him. He asks a loan of some of the brethren, but it is refused. He declares that if he may go to the preparation-room he will get some money, but he is not allowed to do so. When he has become fairly embarrassed and annoyed, the Master says to him; "Brother, let this ever be a striking lesson to teach you, if ever you see a brother in a like peniless situation, to contribute liberally to his relief,

as his situation may require, and your abilities will permit, without material injury to self or family."

The candidate is taken to the preparation room, where his clothes are returned to him. He is brought back to the lodge and seated in the north-east corner as the youngest Entered Apprentice Mason. When seated there, he is saluted in a fraternal manner by the Secretary, in whose hands he makes a more considerable "metallic" deposit than he was formerly prepared to make.

A lecture ensues, which is a sort of Catechism of the ceremony which has just taken place, and the symbols and lessons it contains. After which the Master closes the lodge in these words: "How do Masons meet, brother senior?" "On the level, Worshipful." "How do they part, brother junior?" "On the square, Worshipful." "So let us meet, and so let us part in the name of the Lord."

SECOND DEGREE.

Initiation of Fellow-Craft Mason.

The presiding officers in the lodge on this occasion must be five at least, viz., Worshipful Master, Senior Warden, Junior Warden, Senior Deacon and Junior Deacon, besides the outer door guard (or Tyler), with a drawn sword.

The Deacons go round the lodge and receive from all the members present the whispered pass-word "*Shibboleth*." This secures that there are no strangers present.

The Junior Deacon announces that a worthy brother who has been regularly initiated as an

Entered Apprentice Mason now wishes for further light in Masonry, by being passed to the degree of Fellow-Craft. The Senior Deacon asks, "Is he duly and truly prepared?"

Junior Deacon answers "He is."

"Has he made suitable proficiency in the preceeding degree?"

"Yes."

Then the Worshipful Master says: "Since he comes endued with all necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters." The door is opened, and the candidate, enters attired as in the former degree, save that the right arm, right breast, and right leg, instead of the left, are now naked. The Senior Deacon says: "Brother! when you first entered this lodge you were received on the point of the compass, pressing your naked left breast, which was then explained to you. As a Fellow-Craft Mason we receive you on the angle of the square, pressing your naked right breast, which is to teach you to act upon the square with all mankind, but *more especially* with a brother Mason." The candidate is now led regularly twice round the lodge. By the direction of the Worshipful Master he is led from the western side of the lodge to the east, after which he is placed before the Masonic altar, kneeling on his naked right knee, the left forming a square; the left arm as far as the elbow in a horizontal position, and the rest of the arm in a vertical position, so as to form a square; his arm likewise *supported* by a mason's square held under his *elbow*. He is now kneeling in due form to take

the oath of the second degree of Fellow-Craft Mason, which is as follows :—

“I,—, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Fellow-Craft Masons erected to God, and dedicated to the holy S. John, do hereby and hereon most solemnly swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother Fellow-Craft Mason.

“I furthermore swear that I will not wrong this lodge, nor a brother of this degree to the value of one penny, nor suffer it to be done by others, if in my power to prevent it.

“I furthermore swear that I will support the constitution of the Grand Lodge of this country, under which this lodge is held, and conform to all the bye-laws, rules, and regulations of this or any other lodge of which I may hereafter become a member.

“I furthermore swear that I will obey all regular signs and summons, handed, sent, or *thrown* to me by a Fellow-Craft Mason, or from the body of a just and lawfully constituted lodge of such.

“I furthermore swear that I will aid and assist all poor and indigent fellow Craft Masons, their widows and orphans, wheresoever dispersed around the globe, they applying to me as such, and I finding them worthy, so far as I can do it without injuring myself or family. To all of which I solemnly swear without mental reservation, binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken

from me thence, thrown over my left shoulder, and carried to the valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air, should I wilfully violate or transgress any part of this my solemn oath or obligation of a Fellow-Craft Mason. So help me God, and keep me steadfast in the due performance of the same."

He detaches his hands and kisses the Bible twice. The Senior Deacon now drops the bandage or hood-wink over one eye of the candidate, whereupon the Worshipful Master asks him: "Brother! in your present situation what do you most desire?" The candidate answers, "More light in Masonry." "Brethren, stretch forth your hands and assist in bringing this new made brother to more light." (I wish the brethren would favour us with a new Gas Company.) The Worshipful Master makes a short pause, after which he says: "And God said, Let there be light, and there was light."

At these words the Senior Deacon strips the bandage from the candidate's eyes, and at the same moment the grand shock is given, as before described. The Worshipful Master gives him the password and grips of the degree, and also a lambskin apron adorned with two sky-blue rosettes at the bottom. The Senior Deacon ties on the apron, turns up one corner at the lower end, and solemnly and learnedly tells the candidate that, at the building of Solomon's Temple, the masons were distinguished by the manner in which they wore their aprons, and that the Fellow-Craft Masons *wore theirs* with the corners up, like his (had *they any aprons?*) The Master then says to the

candidate : "Brother ! you have been admitted into the middle chamber of King Solomon's Temple for the sake of the letter G. It denotes Deity before whom all should bow. It also denotes geometry, the fifth science on which this degree is founded." After the lecture the lodge is closed as in the preceding degree.

THIRD DEGREE.

Initiation of Master Mason.

The officers and members being assembled, the lodge is opened as in the preceding degrees. The candidate is prepared as follows:—The Senior and Junior Deacons strip him to his shirt. A pair of drawers are put on him, the legs of which are rolled up and tied or buttoned just above his knee. The shirt is stripped down about the body so that it falls over the waist-band, the parts from the knees down and from the middle up being left entirely naked, except for the bandage round the eyes. The "cable-tow" is coiled thrice round the waist ; and the candidate is declared to be prepared in "due and ancient form" for the third great degree of Masonry, called the "Master Mason's Degree."

Having thus duly and becomingly prepared his new brother, the Senior Deacon announces that "a worthy brother who has been regularly initiated as an entered Apprentice Mason, and passed to the degree of a Fellow-Craft Mason, now wishes for further light in Masonry by being raised to the sublime degree of a *Master Mason*."

The Worshipful Master, having granted the permission in the usual words, the Senior Deacon opens the door and receives the candidate by pressing both points of the compass against his naked left and right breasts, saying, "Brother, when you first entered the lodge, you were received on the point of the compass pressing your naked left breast, when you entered it the second time you were received on the angle of the square pressing your naked right breast, on entering it now, you are received on the two extreme points of the compass pressing your naked right and left breasts, which is to teach you that, as the most vital parts of man are contained between the two breasts, so are the most valuable tenets of Masonry contained between the two extreme points of the compass, which are virtue, morality, and brotherly love."

The candidate is now, as usual, led several times round the lodge in search of light, after which, by the Master's directions, the Senior Deacon leads him to the Masonic altar, and there directs him to approach and kneel in "due form" for taking the oath of a Master Mason. He kneels on both naked knees, and raises both arms and hands aloft, and keeps them so till he is directed to drop them on the Bible, square, and compass (this action of raising both arms and hands aloft is in reality one of the Master Mason's signs, called the "hailing sign of distress"). He now, as usual, repeats the oath after the Worshipful Master.

"I, ———, of my own free will and accord, *in the presence of Almighty God, and this worshipful lodge of Master Masons, erected to God,*

and dedicated to the holy S. John, do hereby, and hereon (at these words the candidate brings both hands down on the Bible, square, and compass) most solemnly swear, in addition to my former obligations, that I will not give the secrets of a Master Mason to anyone of an inferior degree, nor to anyone in the known world, except it be to a true and lawful brother Master Mason.

“Furthermore do I swear that I will not speak the Master Mason’s word, which I shall hereafter receive, in any other manner except in that in which I shall receive it, which shall be on the five points of fellowship and at low breath.

“Furthermore I swear that I will not give the grand hailing sign of distress except I am in real distress, or for the benefit of the Craft when at work, and should I see that sign given or hear the words accompanying it, I will fly to the relief of the person so giving it, should there be a greater probability of saving his life than losing myown.

“Furthermore I swear that I will not wrong this lodge nor a brother of this degree to the value of one penny knowingly myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore I swear that I will apprise a brother Master Mason of all approaching danger. Furthermore do I promise that I will support all the laws and constitutions of the Grand Lodge of this country; that I will obey all due signs and summons, handed, sent, or thrown from a brother Master Mason, or from the body of a just and lawfully constituted lodge of Master Masons. Furthermore I swear that a Master Mason’s secret.

given to me in charge as such, shall remain as secure and inviolable in my breast, as in his own before communicated, *murder and treason* only excepted, and *they left to my own option*. Furthermore I swear that I will go on a Master Mason's errand, even barefoot and bareheaded, to save his life, or relieve his necessities" (and jurymen and public men are bound by such an oath). "Furthermore do I swear that I will aid Master Masons, their widows and orphans, wheresoever dispersed round the globe, as far as in my power, without injury to myself or family. To all this I do solemnly promise and swear, binding myself under no less penalty than to have my body severed in two in the centre, and divided to the North and South, my bowels burned to ashes in the midst, and scattered to the four winds of heaven, that there might not remain the least remembrance among men and Masons of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this my solemn oath and obligation of a Master Mason. So help me God, and keep me steadfast in due performance of the same."

He kisses the Bible thrice. The Master, as usual, says, "And God said, Let there be light, and there was light." He gives him the sign and grip and the password—"Tubalcain," and immediately afterwards says:—

"Right Brother Tubalcain, I greet you. Arise from a square to a perpendicular."

The candidate is now presented with the *Master Mason's apron*, which is tied on by the *Senior Deacon*, the flap falling down in its natural

and usual situation. The Master Masons engaged in the building of Solomon's Temple wore their aprons, if they had any, in the natural and common style. Hence such Grand Master Masons as our Lord Lieutenant, Lord Mayor, and some amongst our aldermen, judges, lawyers, doctors, and business men wear their lambskin aprons, just as our Italian warehousemen and butcher's boys wear their white and blue ones. The lodge is now called from "labour to refreshment," and the candidate, believing himself to be a confirmed Master Mason, goes to the preparation room, where he puts on his own clothes, and returns to the lodge, probably to join in the "refreshment." He finds some drinking, some laughing and talking, and others as if preparing to go home. They immediately salute him as their new brother. One gives him the pass-grip, another the due sign and guard, another asks him how he likes the degree; but whilst he is engaged in answering, the Master silently takes the chair, gives one knock with his gavel, and in a moment all have resumed their seats, and the candidate, very much to his discomfiture, is left standing alone in the middle of the lodge.

"It becomes my duty," the Master begins, "to inform you that you are not a Master Mason, neither do I know that you ever will be. You must undergo one of the most trying scenes that human nature ever witnessed. You must travel a rough road, beset with dangers on every side, where you will meet ruffians" (highly probable) "and you may meet with death. Go, and kneel, at the altar, and pray."

The candidate is hoodwinked and conducted to the altar, where he kneels to pray, or, as is often the case, to turn the solemnity of prayer into ridicule.

Masonry informs us that he here represents Hiram Abiff, in the sanctum sanctorum of Solomon's Temple, where he usually went at high twelve to offer prayers to the Deity, and draw designs upon his trestle-board. On a certain day, previous to the finishing of the temple, he was assaulted by three ruffians, who stationed themselves at the east, west, and south gates of the temple, and who, on his refusing to tell them the Master Mason's word, cruelly murdered him.

This scene is here enacted. As the candidate rises from his knees, one of the brethren takes him by the arm and leads him several times round the lodge. The Master and Senior and Junior Wardens sometimes take the part of the three ruffians. At the Junior Warden's station the first ruffian, Jubela, the ruffian of the south gate, seizes him by the throat, saying, "Give me the Master Mason's word, or I will take your life."

On Hiram Abiff's refusal to give it till after the completion of the Temple, the ruffian gives him a blow with the twenty-four-inch gauge across the throat. At the west gate the second ruffian, meeting a like refusal, strikes him across his breast with the square. And at the east gate, the ruffian Jubelum gives him a blow across the forehead with the common gavel, which brings him to the floor.

At this one of the ruffians exclaims: "What shall we do? We have killed our Grand Master

Hiram Abiff!" Another answers: "Let us carry him out at the east gate, and in a westerly course and bury him." The candidate is now taken upon a rug or blanket, on which he has fallen, and carried to a spot near the Senior Warden's station in the west, where they lay him down with his feet to the east, cover him up, stick down a sprig of evergreen, and then declare that they must obtain a pass to Ethiopia before the murder is discovered.

The Worshipful Master resumes his seat, and personating King Solomon, commences to call the roll of the workmen of the Temple. All is confusion. The Grand Master is missing with his trestle-board of new designs. and the workmen are idle. Three Fellow-Crafts are also missing, Jubela, Jubelo, and Jubelum. Solomon orders that search should be immediately made for the missing ones. The members all start up and shuffle about a while, until one, as if fatigued with his travels, seats himself near the candidate's head, and as he rises, catches hold of the bush which has been stuck there, which gives way. He immediately stamps his foot three times in a violent manner, and calls his companions to assemble. His two special colleagues join him, and then follows a great examination about the sprig of evergreen, and the ground about the candidate's head, resulting in the remark that this "looks very like a grave," While they are ruminating, the three ruffians, who are seated in a private corner near, begin to feel the pangs of remorse, and to bewail their fault.

Jubela speaks first. "Oh, that my throat had been cut across from ear to ear, my tongue torn

out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, ere I had been accessory to the death of so good a man as our Grand Master Hiram Abiff."

"Oh!" cries Jubelo, "that my left breast had been torn open, my heart and vitals taken from thence, thrown over my left shoulder, and carried to the Valley of Jehosaphat, there to become a prey to the wild beasts of the field and the vultures of the air, ere I conspired for the death of so good a man as our Grand Master Hiram Abiff."

"Oh! that my body had been severed in two in the midst," groans Jubelum, "divided to the north and south, my bowels burned to ashes in the centre, and the ashes scattered to the four winds of heaven, that there might not be the least remembrance remaining among men and Masons of so vile a wretch as I am. Ah! Jubela, Jubelo, it was I that struck him harder than you both; it was I that gave him the fatal blow; it was I that killed him."

The three listeners having agreed among themselves that their cause is good, spring forward, and, seizing the three ruffians, drag them before the Master (King Solomon), who, upon finding them guilty, adjudges to each the punishment which he specified, and which were, of course, the penalties attaching to defaulters in each of the three great degrees of Masonry. The Master now says to the Senior Warden, "You will summon twelve Fellow-Crafts, and go with me to the grave *in order to raise our Grand Master.*" All form a *circle round the grave of Hiram Abiff, whom they*

pretend to have recognised by a faint resemblance to a letter *G* traced on the left breast, and kneel, while the Master, standing above the blanket-enveloped candidate, reads one of the most beautiful passages in Job, "Thou, O God, knowest our downsitting and uprising, and understandest our thoughts afar off; shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling through this vale of tears. Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower and is cut down," &c.

Then all rise and try to raise the body, first by the grip of an Entered Apprentice, then by that of a Fellow-Craft; but, owing to the decomposition of the body of Hiram Abiff, both are unsuccessful; and the great hailing signal of distress is given, because the Master Mason's word is lost for ever. The Master then says: 'I shall now raise the Grand Master by the lion's grip of a Master Mason, and the first word spoken after the body is raised shall be a substitute for the Master's word until future generations shall find out the right.' With these words he pulls up the candidate, who still feigns death, with the assistance of the Wardens.

The candidate is now informed that he is a Master Mason, entitled to a seat in any Master's lodge. He is presented with the tools of a Master Mason, and the lodge is closed.

PAST MASTER'S DEGREE.

When a Master Mason is elected Master of a lodge, he must necessarily receive this degree before he can take the Master's chair, in which case it is conferred by individual Past Masters, who organise themselves into a lodge for that purpose, and confer the degree as hereafter described ; but it is generally conferred in a chapter of Royal Arch Masons, who possess the privilege of conferring all the intermediate degrees by a right inherent in them.

This lodge consists of seven officers—Right Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, and Junior Deacon. All the officers and members present keep on their hats. The guard, as usual, is outside the door with the drawn sword. The lodge is opened and closed as in the three first degrees. The candidate petitions, and is balloted for in the same way, but is received into it in a very different way. The Junior Deacon conducts him to the lodge, and seats him without ceremony. A heavy knocking is immediately heard at the outer door. Junior Deacon inquires the cause, returns, and delivers a letter to the Right Worshipful Master, who opens, and reads as follows, or something of the same kind, the letter being generally addressed as best suits the gentleman.

"DEAR HUSBAND,—Our dear little Hiram has accidentally upset the tea-pot of boiling tea, and *scalded himself* in a shocking manner. You must *come home immediately*, as his life is despaired of.—*Your affectionate, but afflicted wife, C. D.*"

Right Worshipful Master says: "Brethren, you must appoint some one to fill the chair. I must leave immediately; I cannot stay to confer this degree." The Junior Warden expostulates, begging the Master to consider the inconvenience to which the candidate will be put. "I believe," he adds, "that he is himself in the room; he can speak for himself; and unless he is willing to put it off you will be under the necessity of staying."

The candidate, who all this time does not mistrust this part of the ceremony, sometimes rises and says that he is quite willing that his reception should be put off, if it will accommodate the Right Worshipful Master. The Junior Warden, however, persists: "Right Worshipful, I am very anxious that you should stay to confer this degree this evening, as it is very uncertain when I shall be able to attend again. We might not get so many brethren together at another meeting; and as this is a difficult degree to confer, I beg of you to stay."

Right Worshipful Master answers: "Brethren, it is impossible for me to stay; you will therefore appoint some one to fill the chair. There are a number of brethren present who are fully qualified to confer the degree. You will, therefore, please to nominate."

Junior Warden: "I nominate Brother Senior to fill the chair."

The Master puts the vote to the lodge, and receives a decided negative. The Junior Warden is nominated with a like result. Lastly, the candidate himself is nominated, and voted into the

chair by a unanimous affirmative. At the direction of the Master he is about to take the chair, but the Right Worshipful puts him back, saying: "Before you take the Master's chair you must swear an oath to discharge with fidelity the duty of Master of the lodge."

The candidate is accordingly conducted to the altar at which he kneels on both knees, lays both hands on the Holy Bible, square, and compass, and takes the following oath:

"I, —, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of Past Master Masons, do hereby and hereon most solemnly swear, in addition to my former obligations, that I will not give the secrets of a Past Master Mason, or any of the secrets pertaining thereto, to any one of an inferior degree, nor to any one in the known world, except it be to a true and lawful brother or brethren Past Master Masons, or within the body of a just and lawfully constituted lodge of such. Furthermore, do I swear to obey all regular signs and summons, sent, thrown, handed, or given from the hand of a brother of this degree, or from the body of a just and lawfully constituted lodge of Past Masters. Furthermore, do I swear that I will support the constitution of the grand Royal Arch Chapter of this country, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may hereafter become a member. Furthermore, I swear to aid and assist all poor and indigent Past Master Masons, their *widows and orphans*, wherever dispersed round *the globe*, they applying to me as such, and I

finding them worthy, so far as in my power, without material injury to myself or family. Furthermore, I swear that the secrets of a brother of this degree, delivered to me as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and these left to my own option. Furthermore, I swear that I will not wrong this lodge, nor a brother of this degree to the value of one penny, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, I swear that I will not govern this or any other lodge over which I may be called to preside, in an arbitrary manner; that I will do my best to preserve harmony amongst the brethren; that I will not open a lodge of Master Masons unless there be present three Master Masons besides the Tyler, nor close it without giving a lecture or part of a lecture for the instruction of the lodge; to all which I swear, binding myself under penalty (in addition to all my former penalties) to have my tongue slit from tip to root, that I should be for ever unable to pronounce the word, should I ever prove wilfully guilty of violating any part of this my solemn obligation of a Past Master Mason. So help me God, and keep me steadfast to keep and perform the same." He kisses the Bible five times. The Right Worshipful Master takes him by the hand and says: "Arise, brother, and take a seat in the 'Oriental Chair of Solomon.'" He is conducted to a chair placed in front of that of the Master, and a hat is put on his head. Then the Right Worshipful Master walks up in front of the candidate, and gives the signs of each degree up

to that of Past Master, commencing with that of Entered Apprentice, all the brethren repeating them after him. When this is done he says to the candidate: "I now leave you to the government of your lodge."

The new Master proceeds to fulfil his duties by deciding that each officer should remain in his respective office, until he comes to decide that of Treasurer, when it is found necessary to request the brethren to nominate a person to fill the office. A scene of confusion follows, which is not easily described. Half a dozen spring up at a time, soliciting the Master to nominate them, urging their separate claims, and decrying the merits of others with zeal. Some cry out, "Order, Worshipful! Keep order!" Some whistle or sing, jump on the benches, or knock down the chairs. One proposes to call from labour to refreshment; another assures the Worshipful that a lady is waiting for him outside. Senior Warden, or some other brother, makes a long speech about reducing the price of Chapter Degrees; and if the question is put, the brothers all vote against it, and accuse the new Master of breaking his oath, in which he *swore* to support the *Constitution* of the general *Royal Arch Chapter* which had fixed the price of the degrees.

If the unfortunate Master gives *one* rap and calls to order, every one obeys the signal, and drops into the nearest chair, but the next moment they are all on their feet again and are as noisy as ever. Some one now proposes that the lodge should be closed. The old Master addresses the candidate: "*Right* Worshipful, it is moved and seconded *that this lodge be closed; you can close it as you*

please. You can merely declare the lodge closed, or in any other way."

The candidate sometimes rises and says: "I declare this lodge . . ." At this, general confusion takes place. The old Master lays his hand on his arm, and says: "Brother, you swore that you would not close this or any other lodge over which you should be called to preside, without giving a lecture or some part thereof. Do you intend to break your oath?"

The candidate of course excuses himself, and on being told by the Master he may resign, gladly quits the "Oriental Chair." The Worshipful Master informs him that the preceding scene of confusion is intended to convey to him the important lesson never to solicit or accept any office or station, to fill which he does not know himself to be amply qualified. This ceremony over, the lodge is closed as in the preceding degrees.

MARK MASTER'S DEGREE.

The rules of Masonry require that to transact the business of this degree there should be, at least, eight members present, namely: The Right Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, Junior Deacon; also the Master, Senior and Junior Overseers, besides the guard outside the door with a drawn sword. In this degree we have Hiram Abiff again. It is entirely founded on the story of a keystone which Hiram wrought before his assassination. The candidate comes to the door of the lodge, his shirt sleeves rolled up to the elbows, his breast bare, and a cable tow coiled

four times round his waist, and after the usual parley and assurance that he has passed the three degrees of Masonry, he is admitted into the lodge. He is presented with a stone (the key-stone of Hiram Abiff). When he presents it, however, he is found unable to give the "*Mark*" or token ; is called an impostor, and hurried out of the lodge, while his stone is thrown among the rubbish of the Temple.

After a variety of ceremonies, marching about the lodge, carrying stones, and after prayer, and after each Mason has received a penny as Scripture wages for his work, the Master suddenly discovers that the great Key-stone of Hiram Abiff is wanting, and that the rejected stone of the new Craftsman is that very key-stone. The candidate is sent for, and after the parley has been repeated he is admitted into the lodge. As he enters, the Junior Deacon steps behind him, takes hold of his arms, draws them back, and holds them firmly behind. The Senior Deacon steps up to the candidate, and shows him an engraving chisel and mallet, saying :

"Brother, it becomes my duty to place a mark upon you, which you will probably carry to your grave. As an Entered Apprentice Mason you were received upon the point of the compass pressing your naked left breast. As a Fellow-Craft Mason you were received upon the angle of a square pressing your naked right breast. As a Master Mason you were received upon both *points of the compass* extending from your naked *right to your naked* left breast. The chisel and

mallet (here he places the edge of the chisel against the naked breast of the candidate) are instruments used by operative masons to hew, cut, carve, and indent their work, but we, as free and accepted Masons, use them for a more noble and glorious purpose, to hew, cut, carve, and indent the mind. As a Master Mason we now receive you upon the edge of the indenting chisel, and under the pressure of the mallet." As he pronounces the last words, he braces his feet, raises the mallet, makes two or three sham motions, and finally brings it down violently on the head of the chisel. He throws both mallet and chisel from him, takes hold of the rope or cable-tow coiled round the candidate's body, saying, "Follow me." He leads him four times round the lodge, and each time that they pass the Master, Senior and Junior Wardens, those officers give one loud rap with the mallet or gavel.

The Master meantime reads the following passages of Scripture :—

"*Psalm cxviii. 22.*—'The stone which the builders rejected is become the headstone of the corner.'

"*Matt. xxi. 42.*—'Did ye never read in the Scripture : The stone which the builders rejected is become the head of the corner ?'

"*Mark, xii. 10.*—'And have you not read this Scripture : The stone which the builders rejected is become the head of the corner ?'

"*Luke, xx. 17.*—'What is this, then, that is written : The stone which the builders rejected, is become the head of the corner ?'"

(If the Worshipful Mark Master's tongue were

chiselled out as the punishment of a Mark Blasphemer he would richly deserve it.)

The candidate is now, by the Master's directions, placed on his knees at the Masonic altar, where he swears as follows:—

"I, ———, of my own free will and accord, in presence of Almighty God and this right worshipful lodge of Mark Master Masons, do hereby and hereon, in addition to my former obligations, most solemnly swear that I will not give the secrets of a Mark Master Mason to any of an inferior degree, nor to any person in the known world, except it be to a true and lawful brother, or brethren, of this degree, and that only after strict trial and examination. Furthermore, I swear that I will support the constitution of the General Grand Royal Arch Chapter of this country, under which this lodge is held, and conform to all the bye-laws, rules and regulations of this or any other lodge of Mark Master Masons, of which I may become a member. Furthermore I swear that I will not wrong this lodge or a brother of this degree, to the value of one penny myself, nor suffer it to be done by others, if in my power to prevent it. I furthermore swear that I will receive a brother Mark Master Mason's mark as a pledge and *grant him his request*, if in my power, and if not, I will return him his mark with the price thereof, which is a Jewish half shekel of silver (about one and two pence). To all of which I most solemnly swear, binding myself under penalty to have my right ear cut off, that I may be *for ever unable to hear the word* (the password), and my *right hand chopped off*, that I may no longer feel

the grip, if I should ever violate any part of this my solemn oath of a Mark Master Mason. So help me God, and make me steadfast to keep and perform the same."

He detaches his hand and kisses the holy Bible four times.

A number of ceremonies here follow, too lengthy to be here described. One is intended to illustrate and impress on the candidate's mind the great lesson of assisting a brother Mason, and test the truth of his oath that he will accept the *mark* as security from a brother Mark Master Mason. This is followed by an odious parody on the circumstances recorded in the Gospel, *Matt. xx. 1-16*.

The Masons, still personating the workers in Solomon's Temple, become very angry, on finding the new brother received a penny, as well as the others, for his day's work, and all fling their pennies violently into the middle of the lodge. The Master, King Solomon, on learning the cause of disturbance, with that wisdom for which he is proverbial, avails himself of the New Testament, and reads aloud that beautiful Gospel. At this the brethren declare themselves satisfied, take up their pennies, resume their seats, and the lodge is closed.

MOST EXCELLENT MASTER'S DEGREE.

The officers of this lodge are seven. Most Excellent Master, Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, and Junior Deacon, besides Tyler, or outer guard. All

the officers and members having taken their seats, the Most Excellent Master says: "Brother Senior Warden, assemble the brethren round the altar for the purpose of opening this lodge of Most Excellent Master Masons."

In pursuance of this request, the brethren assemble round the altar, and form a circle, standing in such a position as to touch each other, leaving a space for the Most Excellent Master. Then all kneel on their left knee, and join hands, each giving his right hand to his left hand brother, and his left hand to his right hand brother, their left arms uppermost, and their heads meanwhile inclining downwards. This is called "the Mystic Chain," and Masons are often called the Brethren of the Mystic Chain. In France it is called "The Chain of Union." All being thus placed, the Master reads the following portions of Scripture, still keeping his lodge seat.

"*Psalm xxiv.*—'The earth is the Lord's, and the fulness thereof; the world and all that dwell therein. For He has founded it upon the seas and established it upon the floods. Who shall ascend to the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart' (a Masonic City Treasurer or Town Clerk, a Poor House Master, or Poor House shed purchaser.) 'Who hath not lifted his soul unto vanity or sworn *deceitfully*. Lift up your heads, O ye gates!' (the brethren lift their heads) 'and the King of Glory shall come in.'" He finishes his little bit of blasphemous bible-reading by stepping into the space left for him, where he continues reading: "Who is this King of Glory?" &c.

He then kneels, and joins hands with the others, which closes the circle. All sway their hands, still joined together, up and down, keep time with the words as the Master repeats them, "One, two, three—one, two, three." This is Masonically called "balancing." They rise, disengage their hands, and lift them above their heads, with a moderate and somewhat graceful motion, and cast up their eyes; turning at the same time to the right, they extend their arms, and suffer them to fall loose and somewhat nerveless by their sides. This sign alludes to the Queen of Sheba's astonishment at the sight of Solomon's Temple. (As the Masons are so expert at the Pantomimic art, might they not, in a brotherly spirit, make themselves useful in the Theatre Royal at Christmas ?)

The Most Excellent Master resumes his seat, the lodge being now opened, and ready for the reception of candidates.

The Junior Deacon leads the candidate to the door of the lodge, his coat off, and the cable-tow coiled six times round his waist. As usual, he answers for the candidate's qualifications and also his desire to receive further light in Masonry (what a truth-telling gasometer Masonry might be!) The door is then flung open, and the Senior Deacon receives the new-comer upon the keystone. He is led six times round the lodge whilst the Master reads—

Psalm cxiii.—"I was glad when they said unto me, Let us go into the house of the Lord: our feet were wont to stand in thy courts, O Jerusalem," &c.

The candidate kneels on both knees at the

Masonic altar, places both hands on the Bible, square, and compass, and takes the following solemn oath of a most excellent Master Mason :—

“ I, ———, in presence of Almighty God and this Lodge of most excellent Master Masons, do hereby, and hereon, in addition to my former obligations, most solemnly swear to keep the secrets and obey the signs and summons of every most excellent Master Mason. I promise and swear that I will support the Constitution of the General Royal Arch Chapter, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may hereafter become a member. I promise and swear to assist all poor and indigent brethren of this degree, and their widows and orphans, wheresoever dispersed around the globe, as far as in my power, without injury to myself or family. I swear to keep the secrets of a brother of this degree, murder and treason only excepted, and they left to my own free will and choice. I swear not to wrong this lodge, or a brother of this degree, to the value of anything, knowingly myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore, do I promise and swear that I will dispense *light and knowledge to all ignorant* and uninformed brethren at all times as far as in my power, without material injury to myself or family. To all which I do most solemnly swear, binding myself under no less penalty than to have my right and left breasts torn open, my heart and vitals taken from thence and thrown on a *dung-hill to rot*, if ever I violate any part of this my *solemn oath* or obligation of a most excellent

Master Mason. So help me God, and keep me steadfast in due performance of the same."

He detaches his hands and kisses the Sacred Volume six times. When the Master has given the sign, grip, and password "Rabonni" to the newly-initiated, the brethren assemble (the candidate standing aside), and forming a procession double file, march six times round the lodge against the course of the sun, singing Masonic verses. Each time that they pass the most Excellent Master they give the sign of a Masonic degree, commencing with that of the Entered Apprentice, and so on until they come to that of the Most Excellent Master. Four brethren carry the ark of the Covenant, which, at the end of the procession, they bring forward and place upon the altar, laying the "pot of incense" on top. The brethren now beckon to the candidate, or candidates, to join in the ceremonies. They then give the sign of admiration, throwing up their hands and eyes, and keeping them so while they sing two more Masonic verses. Then all kneel and join hands in "the Mystic Chain" as before, whilst the Most Excellent reads the following passages of Scripture, 2 Chron. vii. 1-4: "Now, when Solomon made an end of praying, the fire came down from heaven and consumed the burnt offering; . . . and when all the children of Israel saw how the fire came down and the glory of the Lord upon the house, they bowed themselves with their face to the ground upon the pavement, and worshipped the Lord, saying, For He is good, and his mercy is good, and his mercy endureth for ever and ever." As these words are

All legally-constituted bodies of Masons, from the degree of Entered Apprentice to that of Most Excellent Master, are called *lodges*; all legal assemblies of Royal Arch Masons, *chapters*. A chapter consists of nine officers acting under a charter or warrant from the Grand Chapter within the jurisdiction of which it is convened. The charter or warrant empowers each chapter to confer four degrees, viz.: Mark Master, Past Master, Most Excellent Master, and Royal Arch. The officers of a chapter, when installed, have the right of ruling and conducting not only its own affairs, but also those of the three degrees under their jurisdiction. The chapter officers rank as follows: High Priest, King, Scribe, Principal Sojourner, Royal Arch Captain, Grand Master of Third Veil, Grand Master of Second Veil, Grand Master of First Veil. These constitute the number actually requisite for opening a chapter or lodge, according to the oaths and rules of their degree; but in addition to these there are three other officers, viz.: Secretary, Treasurer, and Guard. The officers and companions being stationed, the High Priest, acting as Grand Master, proceeds to open the lodge. The Guard or Tyler is stationed outside the door, an examination of duties ensues somewhat resembling that of the degree of Entered Apprentice, after which the High Priest directs the companions to assemble round the altar for the purpose of opening a Chapter of Royal Arch Masons. The companions kneel upon the right knee in a circle around the altar leaving space for the High Priest, King, and Scribe. *The High Priest, standing up, reads passages of*

Scripture (2 Thess. iii. 6-18), after which he, with the King and Scribe, take their places in the circle, also kneeling on the right knee. They then form the "Mystic Chain," as described in the foregoing degree, and give the password, "Rabboni." They "balance" as in the foregoing degree three times three with their hands joined, bringing them down on their knees nine times, with a pause between each three. They then rise and give the signs of each degree, from that of Entered Apprentice to Royal Arch, after which they form into groups of *three* and give the Grand Omnific Royal Arch word, "Jehovah."

The High Priest declares the Chapter of Royal Arch Masons opened in due and ancient form. After which the Captain of the Host announces that "three worthy brothers who have been *initiated, passed, and raised* to the sublime degree of Master Masons, *advanced* to the honorary degree of Mark Master, *presided* as Master in the chair; and at the completion and dedication of the Temple, were received and *acknowledged* most Excellent Master Masons; now wish for further light in Masonry by being *exalted* to the august and sublime degree of Royal Arch." The usual cross examination takes place, after which the High Priest says: "Since they are duly and truly prepared, you will suffer them to enter this Chapter of Royal Arch Masons, and be received under a *living arch*." The Captain of the Host repairs to the door, opens it, and says: "It is our Most Excellent High Priest's order, that the candidates enter this Chapter of Royal Arch Masons, and be received under a *living arch*." The Principal

Sojourner stands outside with the *three* candidates, their coats off, their eyes bandaged, a rope coiled seven times round the waist of each, about three feet of slack rope between leashing the three together; and at these words of the Captain of the Host, he walks in, leading his captives by the rope, and says: "Companions, follow me, I will bring the blind by a way they know not; I will lead them in paths they have not known. Stoop low, brethren, he that humbleth himself shall be exalted." This last alludes to the necessary mode of passing through the *living arch*, *under* which they are to be received, as in other degrees they were received *on* a square, a compass, a keystone, &c. The living arch is formed by a number of companions, who form two lines, facing inwards, and extending from the door to the centre of the Chapter. Each companion takes hold and locks his fingers with those of his companion opposite. And as the three companions pass under—something in the style of "Thread-the-needle," which little girls play in the streets of a summer's evening—each couple of the Masonic Solomons bring down their knuckles with some force on their backs and heads, so that they are, finally, obliged not only to "stoop low," but to crawl after one another through the triumphal arch of brotherly love. Having passed through, the three candidates are led once round the chapter, and then directed to kneel at the Masonic altar to take the oath with a view to their "*exaltation*."

"*Brethren!*" the Principal Sojourner says to *them*, "*as you advance in Masonry your obliga-*

tion becomes more binding. You are now kneeling at the altar for the seventh time, and about to take a solemn oath. If you are willing to proceed, you will repeat your Christian name and surname, and say after me: 'I,—, in presence of Almighty God and this Chapter of Royal Arch Masons, erected to God, and dedicated to Zerubbabel, do hereby and hereon most solemnly swear, in addition to my former obligations, that I will not reveal the secrets of this degree, to any of an inferior degree, nor to anyone in the known world.

“‘I swear that I will not wrong this Chapter of Royal Arch Masons, or a companion of this degree out of the value of anything, myself, or suffer it to be done by others, if in my power to prevent it.

“‘I swear that I will not reveal the key to the ineffable characters of this degree, nor retain it in my possession, but will destroy it whenever it comes to my sight.

“‘I swear that I will not assist, or be present, at the exaltation of a candidate to this degree, who has not received the degrees of Entered Apprentice, Fellow Craft Mason, Master Mason, Mark Master, Past Master, and Most Excellent Master.

“‘I furthermore swear, that I will not be at the exaltation of *more* or *less* than *three* candidates at one and the same time.

“‘I swear that I will not speak evil of a Companion Royal Arch Mason behind his back, nor before his face, but will apprise him of all approaching danger, if in my power.

“‘I swear that I will support the Constitution of the Grand Royal Arch Chapter of this country.

and I will stand to, and abide by, all the laws and by-laws, rules, and regulations of this chapter or any other chapter of which I may hereafter become a member. I will answer and obey all due signs and summons, handed, sent, or thrown to me from a Chapter of Royal Arch Masons, and from a Companion Royal Arch Mason.

“I swear that I will not strike a Companion Royal Arch Mason so as to draw his blood in anger.

“I swear that I *will employ* a Companion Royal Arch Mason in *preference to any other person* of equal qualifications.

“I furthermore promise and swear, that I will assist a Companion Royal Arch Mason when I see him engaged in *any difficulty*, and will *espouse his cause* so far as to *extricate* him from the same, *whether he be Right or Wrong*.

“I swear that I will keep *all the secrets* of a Companion Royal Arch Mason *without exception* (sometimes “murder and treason not excepted”).

“I furthermore swear that I will aid and assist all poor and indigent Companion Royal Arch Masons, their widows and orphans, *wheresoever dispersed around the globe*—if I can do it without material injury to self or family. To all of which I do most solemnly and sincerely swear, binding myself under no less penalty than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or willingly violate or transgress *any part* of this my solemn oath or obligation of a Royal Arch Mason. So help me God, and keep *me steadfast* in due performance of the same.”

(Perhaps some clauses in this Arch Mason's oath may cast a ray of Masonic light on some of the discussions of our city bodies.)

Each kisses the Holy Bible seven times. "Companions," the Principal Sojourner next says to them, "you will arise and follow me. As the secrets of this degree are of infinitely more importance than those of any that precede it, it is necessary you should travel through rough and rugged ways, and pass through many trials, in testimony of your fidelity to the order, before you can be instructed in the more important secrets of this degree." He leads them again round the chapter. They are again directed to kneel, and the High Priest reads a long prayer, begging that they (Royal Arch Masons) may find refreshment while travelling the *rugged path* of life. . . . That the solemnity of their ceremonies may be impressed upon their minds, and have a lasting effect upon their lives. . . . That God, who appeared to Moses in the burning bush, would teach them to love one another, and give them all the virtues necessary for building a *temple* of reformation, &c.: Amen. So mote it be. Again the Principal Sojourner says; "Arise and follow me," and again he leads the leash of companions round the Chapter. The High Priest reads: (Exodus iii. 1-6), "Now Moses kept the flock of Jethro. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed." As he ceases, the Principal Sojourner having led the candidates *in front of a representation of the burning bush.*

placed in the corner of the chapter, directs them to halt, and slips up the bandages from their eyes. A Companion Mason, stationed behind the bush, where he personates the Deity, calls out vehemently, "Moses! Moses!"

The Principal Sojourner, speaking for the candidates, answer: "Here I am." (The members of the Corporation should call out, and they know when, to some of their burning members.)

The Companion from behind the bush cries out still more vehemently: "Come not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (For it is the poor shed ground bought by a brother Mason.) I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

The Principal Sojourner, with his three dishevelled companions, kneels, covers his face with his hands, directs them to do likewise, and says, in a solemn voice: "And Moses hid his face, for he was afraid to look upon God."

The Principal Sojourner rises and leads the candidates thrice around the chapter, whilst passages of Scripture are read relating to the siege and destruction of Jerusalem, 2 Chron. xxxvi. 11-20, ending with: "And he brought the king of the Chaldees upon them, . . . and he gave the city up to the enemies, who burned the House of God and brake down the walls of Jerusalem, and burned the palaces thereof with fire, and destroyed the goodly vessels thereof. And *them that had escaped the sword, carried he away to Babylon.*" . . . At these words a scene of intense

confusion takes place. The siege of Jerusalem is represented by rolling cannon balls about the Chapter, clashing old swords, discharging pistols, and finally a general shouting, groaning, whistling, and throwing down benches in all parts of the hall (as when Lord James B—— addresses the Dublin Synod). During the uproar the three candidates are thrown down, dragged to the preparation room and the door closed. In a few minutes a great shout of rejoicing is heard in the chapter, and each one cries out: "Hurrah! for the captives!" This is repeated several times, after which the Captain of the Host appears at the door and informs the candidates that Cyrus has issued a proclamation of his intention of building a second Temple at Jerusalem, and that they are at liberty to return. The Principal Sojourner, who, with true Masonic charity and brotherly love, has accompanied his three friends into exile, requests the Captain of the Host to read the proclamation; and then, turning to the Companions, says: "Follow me; we will go up. Our pass-word is 'I am that I am.'" He catches up the rope, and they re-enter the chapter. They find on one side of the chapter a path, or *rugged road*, completely strewn with blocks and logs of wood, chairs, benches, and other varieties of "stumbling-blocks;" on the other side—that next the door of the preparation room—the *living arch* formed of companion brethren. As before, the Principal Sojourner says: "Stoop low, brethren; he that humbleth himself shall be exalted" (as Irish patriot lawyers to the Irish bench). They *pass through* and stumble over the *rugged road*.

the conductor consoling them by reiterating : " This is *the way* many great and good men have travelled before you ; never deeming it derogatory to their dignity to *level themselves* with the fraternity. I have often travelled this road from Babylon to Jerusalem, and generally found it rough and rugged ; I think I never saw it much smoother than it is at present."

Thus paternally encouraged and consoled, the three candidates stumble over the *rugged road*, and again reach the entrance of the *living arch* when their tender guide addresses them once more : " Companions, here is a very difficult and dangerous place ahead, which lies directly in our way. Before we attempt to pass it we must kneel down and pray." He reads from Ps. cxli. : " Lord, I cry unto thee ; make haste unto me ; give ear unto my voice. Let my prayer be set before thee as incense ; and the lifting up of my hands as evening sacrifice. . . . O God, in Thee is my trust ; leave not my soul destitute," &c. The candidates arise, pass under the living arch, stumble over the rugged way and again kneel at the entrance of the *living arch* to pray. This is repeated three times ; the Principal Sojourner each time reading a portion of the Psalms, and the arches each time getting heavier and harder to pass.

After the last peregrination, the Principal Sojourner informs the candidates that they have now arrived in sight of the ruins of the *Old Temple* (in Molesworth-street), near the outer veil of the *Temple*, the veils having been meanwhile *suspended through* the hall. Each veil is guarded by

a Captain to whom they give a password and sign. They alarm at the Fourth Veil, which is guarded by the Royal Arch Captain (the Wicklow prosecutor, living in Leeson Park), who cries out : Who comes there ? Who dares to approach this Fourth Veil of our Sacred Tabernacle, where incense burns day and night upon our holy altar ? Who are you, and what are your intentions ?”

They assure him that they are weary sojourners from Babylon, and give him the pass and signs of the Third Veil, upon which the Royal Arch Captain says : “ Right ! you have my permission to enter. Three most excellent Masters you must have been, or you could not have come thus far. I will now make an alarm, and present you to the *Grand Council*.”

The Veil is now drawn aside, and the candidates are permitted to look upon the *Grand Council*—High Priest: Theo. E. St. George; King: Hon. Judge Townshend; and Scribe: Charles. A. Cameron, M.D.—by the light of ignited gum-camphor in an urn upon the altar. Here a long cross-examination ensues: they present the signet of Zerubbabel (a triangular piece of metal with the word Zerubbabel upon it) to the High Priest, who in turn presents it to the King and Scribe: all looking very grave, and agreeing that it must be truly the signet of Zerubbabel. They are obliged to trace their pedigree, declaring themselves descendants of the noble families of Giblimes. They are obliged to prove their degree in the craft, by giving each sign distinctly from that of Entered Apprentice to that of Most Excellent Master, inclusive. At each sign the High Priest

this must be the Ark of the Covenant of God. The King and Scribe agreeing with him, he opens the Ark and takes out a book from which he reads: Genesis, ii. 3; Deut. xxxi. 24, 26; Exod. xx. 21; after which he exclaims—"This is the book of the Law long lost, but now found: holiness to the Lord! A book of the Law long lost, but now found: holiness to the Lord! A book of the Law long lost, but now found: holiness to the Lord!" Each time, he draws the book across his forehead. The King and Scribe repeat the same. The candidates are now told that the world is indebted to Masonry for the preservation of this Sacred Volume (the Bible), as, but for the wisdom of Hiram Abiff and other Masonic brethren, this the only remaining copy of the Bible—the Molesworth-street edition) would have been destroyed at the destruction of Jerusalem. (It is supposed that it was a protoplast of the Dublin representative of the Prussian lodges, who was let down into the third secret vault by his brother Masons, for the first time according to the Lord Lieutenant's inauguration speech, about 3,000 years ago; that it was he who recovered "the long lost book of the Law;" and it was thus preserved ever since by this pious family for the benefit of the Coombe and Townshend Ragged Schools, and the Dublin Scripture and Coffee Cab-stands. The High Priest now discovers in the Ark a small pot, which on investigation proves to be a pot of manna. He beckons the Companions to approach, and says: "*Companions*, we read in the book of the law *that 'he that* overcometh will I give to eat of

the *hidden manna*. Companions, you are entitled to it." (Gives each a piece of sugar.) "But of how it came to be deposited here we cannot now particularly speak. You must go higher in Masonry before you can know."

The remaining contents of the Ark prove to be Aaron's rod, and a key to the ineffable characters of the degree, by the aid of which he reads the characters inscribed on the four sides of the Ark—"Deposited in the year three thousand," "By Solomon, King of Israel,—Hiram, King of Tyre, and Hiram Abiff"—for the good of Masonry, generally, but the Jewish Nation in particular.

The Omnific Word is now given to the Candidates. A lecture is given containing the History of the Degree, and the High Priest declares the chapter closed. (If we did not read the above in their own Ritual, could anyone living believe sensible men capable of such folly?)

KNIGHT TEMPLAR'S DEGREE.

... "Oh! the look and taste of that red bowl,
Will haunt him till he dies—he bound his soul,
By a dark oath in hell's own language framed."

The officers necessary to form an encampment of Knights Templar, are:—Most Eminent Grand Commander, Generalissimo, Captain-General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Warder, and Sentinel.

A throne is situated in the east; above is suspended a banner with a cross surmounted by

rays of light; on each side a sky-blue banner, on one of which are arranged the emblems of the order, and on the other a paschal lamb and Maltese cross with the motto: "The will of God." The Grand Commander is seated on the throne, the Generalissimo, Prelate, and Past-Grand Commanders on his right, the Captain-General on his left, the Treasurer on the right, and the Recorder on the left in front of the Senior Warden at the south-west angle of the triangular table, which stands in the centre of the encampment furnished with twelve burning tapers, with glasses filled with wine and water between each, and in the centre a coffin supporting a bible and a skull. The Junior Warden sits at the north-west angle of the triangle. The Standard Bearer in the west, with the Sword Bearer on his right hand, and the Warder on his left. At the base of the triangle, and in front of the Standard Bearer is a stall for the *initiate*. The Knights are so arranged that there are an equal number on each side of the throne and in front. The dress is a full suit of black. *An apron* of black velvet of a triangular form, trimmed with silver lace. The Sir Knights being assembled and seated, and the encampment opened with great ceremony, the candidate is balloted for. If he is elected, the Junior Warden conducts him to the door of a small apartment near the encampment, completely hung or painted with black, and lighted by one glimmering taper, which is called the "Chamber of Reflection." Before entering he is hoodwinked, and informed by the Junior Warden that he is to *be left for a few minutes alone in the "Chamber,"*

that he will there find a scroll containing three *questions* which he is to consider, and answer on the margin ; also the Holy Bible, that great light in Masonry ; and a bowl of water, in which he is to bathe his hands as a token of the purity of his intentions in the business in which he is engaged. "Soon after I leave the room," concludes the Junior Warden, "I will give a signal of three distinct shocks, at which you will remove the bandage from your eyes. After you have gone through the ceremonies, give the same signal, and I will return to you." He leads the candidate into the "Chamber," seats him there, goes out, closing the door, and immediately after gives the promised signal. The candidate removes the bandage from his eyes, and starts at the sight of gloom and horror that surrounds him.

The silence of the "Chamber," its sombre hangings, the mysterious appearance of the open Bible, the scroll and pen, the bowl of water and napkin, and, above all, a hideous skull which grins a remembrance of death across the little table, tend to fill his mind with gloom, if not terror. He examines the scroll and its questions, the most important of which is : "Do you solemnly swear to conform to all the ceremonies, rules, and regulations of this encampment, as all valiant and magnanimous Sir Knights have done, who have travelled this way before you?" Having written "Yes," and signed his name to each of these questions, the candidate performs the ablution as directed, gives the signal, and the Junior Warden returns. He immediately examines the

scroll, and leaving the candidate a second time, repairs with it to the Most Eminent Grand Commander, where he declares that a worthy Companion, who has taken all the necessary preceding degrees, and now solicits the honour of being dubbed Knight Templar and Knight of Malta, has given answers to the questions proposed to him, and performed the necessary ablution in token of his sincerity. The Most Eminent having examined the questions, and the candidate's signature, professes himself satisfied, so far, but adds that, "As a trial of his patience and perseverance, he enjoins on him a seven years' pilgrimage, which he will perform, dressed in pilgrim's weeds, under the direction of the Junior Warden. The Junior Warden returns to the "Chamber of Reflection," from which the candidate soon emerges, dressed in complete pilgrim's weeds—sandals, staff, scrip, all complete, as well as some bread and a bottle of water (LL.) necessary to sustain him on his journey.

The encampments are generally formed so as that the Junior Warden leads the candidate through several rooms before they come to the *asylum*, where the Grand Commander sits. As they enter the first room, a guard who is stationed there inquires, Who comes there? Upon being informed that it is a weary pilgrim who has travelled from afar, he receives the candidate, and offers him a collation of bread and water after which he still further refreshes him by reading from the Bible how Abraham sent away Hagar having provided her with *bread* and a *bottle of water* (without LL.). In the second and in the third room he is re-

ceived and regaled in a like manner, the last lesson being taken from the words of Christ Himself: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. . . Whosoever shall give to drink unto one of these little ones a cup of cold water, only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." . . . They pass on and make an alarm at the entrance of the *Grand Asylum*. The Most Eminent Grand Commander bids the Knight Warder attend to the alarm. The Junior Sir Warden declares that "A weary pilgrim who has passed three years of pilgrimage" (namely, through three rooms in Molesworth Hall!) "is most desirous, if it pleases the Grand Commander, forthwith to dedicate the four remaining years to deeds of more exalted usefulness (than going from one room to another) and, if found worthy, his strong desire is to be now admitted among those valiant Knights, whose well-earned fame has spread both far and wide for acts of charity and pure beneficence" (when it was no *material* injury to self or family). The Grand Commander thus assured says: "This being true, Sir Knight, our Prelate, you will take this weary pilgrim to the altar, where, having sworn him for ever faithful, forthwith invest him with the sword and buckler that, as a *pilgrim warrior*, he may perform seven years of warfare."

At these words the Senior Warden calls, "Attention, Sir Knights! You will form an avenue, to escort our most excellent Prelate to the holy altar."

The veil is drawn aside, which divides the

asylum from the rest of the encampment, and the avenue is formed by the Sir Knights standing in two lines and forming an arch with their swords. Down this avenue the Prelate leads the candidate till they reach the altar, which stands at the lower end of the Council Chamber ; and here he directs him to kneel upon two cross swords with his hands upon the Bible which likewise supports two cross swords. The Senior Warden stands on the right and the Junior Warden on the left of the candidate, with drawn swords ; whilst the Prelate seats himself on a sort of throne and dictates the following oath :

“ I, —, in presence of Almighty God, and this encampment of Knights Templar, do hereby and hereon most solemnly swear that I will always hail, and for ever conceal, all the mysteries of this order of Knights Templar. I swear to obey all signs and summons from a regular encampment of Knights Templar. I swear that I will help, aid, and assist with my counsel, my purse and my sword, all poor and indigent Knights Templar, their widows and orphans. I swear that I will go the distance of forty miles, even barefoot, and on frosty ground, to save the life, and relieve the necessities of a worthy Knight. I swear that I will wield my sword in defence of innocent maidens, destitute widows, and helpless orphans.” (How they keep this oath, the widows and helpless orphans, *under the care of Masonic Chancellors and Vice-Chancellors, and chief Clerks of Irish and English Chancery courts will tell.*)
“ I swear to support and maintain the bye-laws of *this encampment*, and the edicts and regulations

of the Grand Encampment of this country. To all which I most solemnly swear, binding myself under no less penalty than to have my head struck off, and placed on the highest spire in Christendom, should I violate this my solemn obligation of a Knight Templar. So help me God and keep me steadfast." (He kisses the book.)

After a short address from the Prelate, the Senior Warden invests the candidate with the "pilgrim warrior's pass." It is given by four cuts of the sword under an arch of steel. They now start on their tour of warfare back to the *asylum*, brandishing their swords and declaring. "I will wield my sword in defence of innocent maidens, destitute widows," &c., &c. Three guards are to be passed, to each of whom is given the "Pilgrim Warrior's Pass," and, finally, it is given at the entrance of the *asylum*; when the veil is drawn aside and the candidate advances to the base of the triangle. The Most Eminent Grand Commander says to him:

"Pilgrim! we require a yet stronger proof of your fidelity to us. The proofs we demand are, that you participate with us in *five libations*; which being performed, we will receive you a Knight among our number. The elements of these libations are, for the four first, wine and water; the *fifth* is *pure wine*. Have you any repugnance to participate?"

The candidate prompted by Senior Warden, says, "Most Eminent, I am willing to conform to the rules of the order."

The Most Eminent takes a glass of wine and water from the triangle, and directs the candidate

to do the same, and repeat after him as follows :
"To the memory of Solomon, king of Israel, our ancient 'Grand Master.'" *Second Libation* : To the memory of Hiram, King of Tyre, our ancient Grand Master. *Third Libation* : To the memory of Hiram Abiff, the widow's son, who lost his life in defence of his integrity. The Masonic Prelate reads for the candidate from the Gospel of Matt. xxvi., 14, 26, the betrayal by Judas and the account of our Lord's Last Supper. After which the Most Eminent Grand Commander addresses him : "Pilgrim, the twelve burning tapers you see upon the triangle correspond in number with the twelve disciples of our Saviour while on earth ; one of whom fell by transgression, and betrayed his Lord and Master. And as a constant admonition to you always to persevere in the path of virtue, integrity, and truth, and as a perpetual memorial of the apostacy of Judas Iscariot, you are required by the rules of our order to extinguish one of those burning tapers." (The candidate extinguishes one of the tapers.) "So perish," goes on the Grand Commander, "the enemies of our order ; and may you ever bear in mind that he who basely violates his oath is worthy of no better fate." ('Tis clear that, in Masonic religion, to betray a Mason is the same crime as the betrayal of the Saviour of the world.) The relics (says the Ritual) are now uncovered, and a black coffin is exhibited to the candidate, placed in the centre of the triangle and supporting the Bible, on which rests a human skull and cross-bones. The Sir Knight Prelate *now reads another lesson from the Evangelist*

Matt. xxvi. 36-50. "Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy." He reads the Evangelist's account of the Passion and Crucifixion of the Redeemer, until he comes to the last part of it—"And they crucified him, and parted his garments, casting lots that it might be fulfilled which was spoken by the Prophet : They parted my garments among them and upon my vesture they did cast lots. And sitting down they watched him there : and set over his head his accusation written : ' This is Jesus of Nazareth King of the Jews.' Pilgrim !" the Most Eminent Commander goes on, "we will now participate in the fourth libation." The candidate takes a glass of wine and water from the triangle, and repeats after the commander, the toast, "To the memory of Simon of Cyrene, the friend of our Saviour, who bore his cross, and fell a martyr to his faith." They both give the drinking sign, by drawing the glass across the throat.

I ask any Christian father or mother what impressions would or could such a ceremony produce on their son's mind ? But this is not all. He has yet to taste of a fifth libation, and on his knees, skull in hand, to seal his terrible oath by drinking wine from that hideous cup. After drinking the toast of Simon of Cyrene, the Commander says to the candidate, "Pilgrim, before you will be permitted to participate in the *fifth libation*, I shall enjoin upon you one year's pe-

nance, which you will perform as a token of your faith and humility, under the direction of the Senior and the Junior Wardens, with this emblem of humility (a skull) in one hand, and this emblem of faith (a lighted taper) in the other, you will take them and travel to the Sepulchre of our Saviour. The candidate starts on his journey and after travelling round the lodge awhile, they are accosted by a guard, stationed at the entrance of a dark room representing the Sepulchre of our Saviour. He demands "Who comes there?" Senior Warden answers: "A Pilgrim penitent travelling from afar, craves your permission here awhile to wait, and, at the shrine of our departed Lord, to offer up his prayers and meditations." Guard: "How does he expect to obtain this favour?" Senior Warden: "By the benefit of the Pilgrim Penitent's pass." The word or pass is *Golgotha* (Calvary) and is given by five cuts given under an arch of swords. The pass being given, the guard permits them to enter the Sepulchre of our Saviour. The candidate is directed to kneel at the entrance of the Sepulchre while the Senior Warden reads for him the Evangelist's account of the Resurrection. This done, the room, or hall, is darkened, and the candidate rises, to behold, in another part of the encampment, a brilliantly lighted transparency, representing the Resurrection and Ascension of the Saviour. A hymn in honour of the Resurrection is sung by the brethren, after which the Prelate takes the candidate by the arm and walks *him near the transparency*, where he gives him a *Scriptural lecture*, half rhapsody and whole hypo-

crisy. (This taste for music, so observable among the brethren, accounts for the predominance of music-masters over dancing-masters in the Masonic ranks, as may be seen by Official List.)

As he winds up with Amen and amen! the hall is again lighted up, and the candidate makes another alarm at the door of the Asylum, while the Senior Warden says: "A pilgrim penitent travelling from afar having performed his term of penance, seeks now to participate in the *fifth libation*, thereby to seal his faith." The pass Golgotha is then given, the veil is drawn aside, and the candidate enters the Asylum, and kneels at the base of the triangle, with its eleven burning tapers, and its coffin, Bible, and skull. The Most Eminent Commander addresses him thus: "Pilgrim, the fifth libation is taken in a very solemn way. It is emblematical of the bitter cup of death, of which we must all, sooner or later, taste; from which even the Saviour of the world was not exempt, notwithstanding his repeated prayers and solicitations. It is taken of pure wine, and from this cup." He exhibits a human skull, pours wine into it and says: "To show you that we here practise no imposition, I give you this pledge." He drinks from the skull, and afterwards pours more wine into it, and presents it to the candidate, telling him that the *fifth libation* is called among Masons "The Sealed Obligation," as it is to seal *all* his former obligations in Masonry. If the candidate, as is often the case, hesitates in taking the "Sealed Obligation," the Commander cries out: "Attention! Sir Knights"—The Sir Knights at once

form round the candidate. "Handle sword! Draw sword! Charge!" And while the swords of his companions glitter about his head, the Commander says to the candidate—"Pilgrim! you here see the swords of your companions, all drawn ready to defend you in the discharge of every duty we require of you; they are also drawn to avenge any violation of the rules of our order. You promised when you entered the Chamber of Reflection that you would conform to all the ceremonies, rules, and regulations of this encampment. We here have your promise in writing. We expect you will proceed." If the candidate consents, under this very *pointed* compulsion, he takes the skull in his hand, and repeats after the Eminent Commander as follows: "This pure wine I take from this cup," (the skull) "in testimony of my belief in the immortality of the soul, and the mortality of the body; and as the sins of the whole world were laid upon the head of our Saviour"—(mark the Masonic moral drawn from the contemplation of our Redeemer's Passion and Death)—"so may the sins of the person whose skull this once was, be heaped upon my head in addition to my own; and may they appear in judgment against me, both here and hereafter, *should I violate or transgress*"—(not the commandment of God, but) "*any obligation in Masonry*, or the orders of Knighthood, which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me, God." *He drinks from the skull.* This "Sealed Obligation" is referred to by Masonic Templars in confidential *communications* relative to matters of extreme

importance, when other Masonic obligations seem insufficient to insure silence, secrecy, and safety. Such, for instance, was the murder of William Morgan, their great American Secretary, to which we shall refer later on, and which was communicated from one Templar to another, under the pledge of the Masonic Templar's skull-Sealed Obligation. Now, may I ask well-meaning English and Irish Masons, where is the necessity for taking such a revolting and blasphemous oath, and sealing it by draughts of wine from a human skull, in order to perform works of charity and benevolence towards widows and orphans? Unless, indeed, it be that Turkish charity to which the unburied skulls of Servia and Bulgaria bear witness.

Another Scripture lesson is read, after which the Most Eminent Grand Commander says: "Pilgrim, you are elected to fill the vacancy, in our encampment, made vacant by the death of Judas Iscariot, and in testimony of your acceptance of that appointment, you will relight the extinguished taper upon the triangle. The candidate lights it, after which he rises from his knees, and is formally dubbed a Knight Templar and Knight of Malta. The signs, grips, and hailing signals of the degree are given. They are like the rest of the ceremony, most irreligious and blasphemous, The encampment is closed as it was opened.

SECRET MONITOR, OR TRADING DEGREE.

I pass over several intermediate degrees, and select this as disclosing a portion of the Masonic system. I would recommend it to the attention of those who occasionally have some little pecuniary interest in the decisions of bankruptcy courts, or the verdicts of juries, in getting good bargains, or in securing to themselves conscientious foremen and shopmen. It may also interest the shop-loving portion of our citizens, which persecuted fathers and husbands sometimes find painfully large.

This degree cannot legally be conferred on any but Worthy Master Masons. A brother of this degree, who has committed the oath to memory, has a right to confer it upon a Master Mason, in a lodge or private house; or even, in some cases, it is conferred out of doors, providing there is no danger of being discovered by *cowans*, and that he has a Bible to administer the oath upon. (This may account for the miscellaneous pepper-casting of Bibles in hotels, railway stations, and public offices.)

The candidate lays his hand upon the book, and takes the following oath:

"I, ———, in the presence of Almighty God, and this witness, do hereby solemnly swear, in addition to my former obligations (which are no light load already), that I will not confer this degree of Secret Monitor, or Trading Degree, on any person in the known world, except a Worthy Master Mason. I swear that I will cau-

tion a Brother Secret Monitor by sign, word, or token, whenever I see him doing, or about to do, anything contrary to the true principles of Masonry. I swear that when I am so cautioned by a Brother Secret Monitor, I will pause and reflect on the course I am pursuing" (especially if warned by a licensed "Sarfor Resartus" Brother, schooled in the Philosophy of Clothes. — See Carlyle.)

"I swear that I will assist a Brother Secret Monitor, in preference to any other person, by introducing him to business, by sending him custom, or in other manner, in which I can put a penny in his way (especially in the shape of tenders for public money). I swear that I will immediately commit this oath to memory. To all of which I most solemnly swear, binding myself under no less penalty than that of having my heart thrust through with the arrow of an enemy, and to be without friends in the hour of trouble. So help me, God, and keep me steadfast in this my solemn oath and obligation of a Secret Monitor." Kisses the Bible. (There is a difference between the kiss of a traitor and the kiss of a disciple.)

The signs, and also the pass-words, and tokens of this degree are of two kinds, Negative (of warning—not to proceed), and Affirmative (of encouragement—to proceed). The Negative sign is made by exhibiting two fingers. It is given when a brother is doing, or about to do, anything contrary to his interest in buying or selling, &c., &c. It means *desist*. The brother who receives such a sign is bound by his oath to pause and reflect.

The sign of approbation is given by holding up one finger. It is given, as a signal, when it is to the advantage of a brother to *proceed*.

Masonic grips are given and received in the same admonishing manner. The Negative grip is given by pressing the palm of the hand with two fingers. It means *desist*. The Affirmative grip is given by pressing the palm with one finger. It means *proceed*.

Pass-words of caution are likewise used. If a brother is doing, or about to do, anything contrary to his interest in buying or selling, the pass-word is, "You had better buy two ; two is better than one." This means *desist*. "One is as good as two," means *proceed*. He will understand, and proceed accordingly.

Thus Masons can caution one another by sign, token, or word, when doing, or about to do, anything contrary to the principles of Masonry, or their own interest ; and he so cautioned is bound by oath to pause and reflect before he goes further, under the penalty of having the arrow of an enemy thrust through his heart,

This degree is much in use in the trading part of the Masonic body. (The Masons ought to teach these signs to their wives when they go out shopping.)

The Brother Mason who bought the ground for Poorhouse sheds to the advantage of the South Dublin ratepayers, must have received the sign to *proceed*. His Brother Masons seem very *much* to approve of his bargain for the public. *As also of the purchaser of the mysterious carpet for the Masonic Pauper Master of the South Dublin Union.*

And certainly the Local Board Commissioners gave the Masonic pass-word to *proceed* in their decision the other day, namely, that the Masonic deficit in the stock should not be inquired into, but should be put to the debit side of the Dublin Ratepayers.

THE DEGREE OF PHILOSOPHICAL KNIGHT KADOSH
HOLY AND PERFECT, OR KNIGHT OF THE BLACK
AND WHITE EAGLE—30TH DEGREE.

A Freemason is said to be perfect when he has been *raised* to this degree. Fearing to be wearisome I have omitted several degrees, among the rest the degree of Rose Croix Knight, Rosicrucian, Eagle or Pelican Degree, Eighteenth in the Ancient Scotch rite, the irreligious character of which caused Frederick, Prince of Orange, the second son of William I., King of the Netherlands, to resign the position of National Grand Master. "I am a Christian," he said, "and will ever remain one. How could I read the story of thy life, Divine Jesus, and call it the Legend of the Rosicrucian?" The Degree of Vengeance, the Elect of Nine, I likewise omit. The First Cry of Vengeance, says the Italian Ritual, is heard in the Council of the Elect (ninth, tenth, and eleventh Degrees or Grades), it is repeated in the twenty-ninth grade, and re-echoed in the *thirtieth*. The true Knight Kadosh (says the introduction to the Ritual, written by Angherà, the Neapolitan Grand Master, p. 96) comprises in himself the most sublime *philosophy*. All the degrees, above the Rose Croix obtain the appellation of philosophical. As *this* eminent and sublime grade, in the Ritual cere-

mony of its initiation, discloses the opening of the grand Masonic drama, it is therefore easy to understand that the aspirant brother never can be admitted into it until he has given the most positive proofs of suitable ability, and devoted attachment to the craft. It is, therefore, beyond all doubt that this last Sanctuary of Wisdom should be opened to brother Masons well tried, and above all suspicion. The other intermediate degrees, from the third to the thirtieth, are to be considered only as forming an outer sanctuary, where true brothers mix, to know and understand one another, whilst preparing and training themselves for this coming degree, the Omega of Masonry.

A Cavalier Kadosh should be ready to execute all that is commanded him for the benefit of his brother of the human family, and the triumph of good. When a Cavalier Kadosh is asked his Masonic age, according to custom, he answers: "I count no longer." The Cavalier Kadosh carries no longer the apron of labour, because labour for him is finished. (Reader, remember that Knight Kadosh in Masonry is perfect, and therefore requires no further training in the Masonic lodges, called workshops, or preparation chambers.) In this preface, l'Angherà, the Neapolitan Grand Master, says, "The Thirtieth Degree of Kadosh is the *dénouement*, or the positive revelation of the Great Masonic Drama: only Masons of tried capacity and devoted adherence or attachment are allowed to enter it, and the other grades form but an outer sanctuary; this thirtieth is the intimate sanctuary, and all the previous

grades are only preparatory for this." Hence the reader will understand that what he reads in the description of this degree is not figurative and symbolic, but *real* and practical. Were it but symbolical or figurative why should such precaution be necessary.

In the legend of this sublime degree, the tragic death of Jacques de Molay, or Molè, the Grand Master of the Templars, is tacitly alluded to. The principal actors are King Philip the Beautiful, Pope Clement, and the false Noffodei. Masonry selects this legend, to teach its members that the grand and noble aim of Freemasonry is to emancipate the great human family from the double despotism that oppresses and tyrannizes over it.

The dress of the Cavalier Kadosh is a white tunic, open at the sides like a dalmatic, and embroidered in black. Around the tunic is worn a black cincture, with silver fringe at each extremity; from this cincture hangs a dagger with a handle, one side of which is gold, and the other ebony. A hat is worn, upon the leaf of which there is a silver sun with rays of gold. Upon the sun is painted, or embroidered, an eye. The sun is placed between two initial letters N. A. (that is, Nekam Adonai, which means Vengeance, O Lord!)

One of the jewels is a Teutonic cross, embroidered in red, which is attached to a red ribbon, upon the breast, towards the left side. The second jewel is a double-headed eagle, which clutches in its talons a dagger. His wings are spread, his beak and talons are gold, or gilt. This jewel is hung from the neck by a red ribbon.

He who wishes to be admitted into the degree of Cavalier Kadosh, that is, into the Thirtieth Degree, is, of course, a Mason of an inferior degree, and is ordinarily of the Eighteenth Degree; because, in Masonry, it is usual to be promoted from the Eighteenth, Rosicrucian, to the Twenty-ninth Degree in one step (*salto*), called *communication*. Whilst all the Cavaliers Kadosh assemble, and dress themselves in their white tunics, and hats, and jewels, and other Masonic gewgaws, to give solemnity to the great occasion, a Cavalier Kadosh is delegated to *communicate* to the candidate the intermediate grades from the Eighteenth to the Twenty-ninth. This Twenty-ninth Degree is called the Scotch Grand Degree of St. Andrew of Scotland, or the Great Patriarch of the Crusade, also called the Cavalier Knight of the Sun, or the Grand Master of Light. Because, as the Ritual says, the Cavalier Kadosh ought to know how to square and compass even the sun.

The Ritual gives the following account of the manner in which the Knights Kadosh open their lodge. The opening of the lodge business of Knights Kadosh always takes place in the Fourth Chamber, called the Sovereign Council of the Grand Elect Knights Kadosh.

The Most Powerful Grand Master raps with the handle of his sword. The two Lieutenants do the same. Then the First Lieutenant commands the Captain of the Guards to secure the lodge externally against all *cowans* and eavesdroppers. The Captain having done so, the First Lieutenant *announces to the Commander* that the lodge is *externally secured*. The Grand Master then

demands of the First Lieutenant the nature of his second duty. He answers, to assure himself "that all present are Knights Kadosh, and members of the Sovereign Council." Then the Grand Commander addresses all: "Illustrious and perfect brothers, the First and Second Lieutenants wish to assure themselves that you are Knights Kadosh; and, therefore, will go through the benches. Knights, rise, and stand to order!"

At the command of the Grand Master all the Knights rise, and put their left hands on the handles of their swords, and their right hands open, and extended on their hearts (if they have any). Each Lieutenant, passing through the benches of his respective side, demands of each brother, "Art thou a Kadosh?" Each knight answers, "I am." Both then make the sign of Kadosh. The Lieutenant says, "Nekam!" (Vengeance) and the knight answers, "Makah!" (Death). The two Lieutenants continue till they come to the Grand Master, to whom each of them puts the same question as they have put to each of the Cavaliers, and then they return to their own places. Arrived there, the Second Lieutenant says to the First: "First Lieutenant, all the Cavaliers on my side are Knights Kadosh." The First Lieutenant, turning to the Grand Master, says, "Most Powerful Grand Master, all the knights present on each side are Knights Kadosh." The Commander says: "Illustrious and Perfect Knight First Lieutenant, at what hour is it customary to open our labours?" *L.*—"At the first hour of night." *C.*—"Why?" *L.*—"Because it is the most propitious time to meditate, plan, and act." *C.*—"What is our end?"

L.—"Nekam! (Vengeance) Makah!" (Death.)

C.—"What signify those two words?" *L.*—"That

it is the duty of the Knight Kadosh to discover all the murders that have been committed to the injury of the friends of political and religious liberty by the satellites of despotism, and to revenge the victims of tyranny." (How would the Masonic landlords approve the initiation of their Tipperary tenants into this degree?) "To close, unite, and band together in one common cause, to end once and for ever with all the despots of the human race; in a word, to establish civil and religious liberty, where it does not exist, and to defend it wherever established, with arms in our hands, if necessary." *C.*—"Be it so!" "Hence, more safely to secure this point, the night offers us her darkness. We wish, Illustrious and Perfect Brothers, First and Second Lieutenants, to admonish the Knights of your respective valleys (benches) that I am going to open the secret labours of our Grand Council."

The two Lieutenants announce, one after the other, the intention of the Grand Master, who says: "Knights, rise, and stand to order!" Afterwards he opens the labours by saying, in a grave and solemn tone: "In the name, and to the glory of the Great Architect of the Universe, and under the auspices of the Supreme Council of the Thirty-third Degree of our Grand Order, and in virtue of the powers confided to me by this Grand Council of Kadosh, the labours are opened by me, Brother Knights." Then all the knights *make the sign of the degree*, and when they have *raised the dagger* to the height of their shoulder,

each one says: "Nekam!" (Vengeance.) Then, having sheathed their daggers, they range themselves in order, and beat with the palms of their hands the Grand Salute (like the Kentish fire of the Orangemen). The Grand Master says: "Nekam! (Vengeance) Makah!" (Death.) The knights reply, "Bealim!" (to traitors). All say "Adonai!" (O Lord). After this all raise their eyes to heaven, and raise their hands to the height of their heads, and each knight says: "Spes mea in Deo est" (My hope is in God). Then all seat themselves in their places.

I may here quote a passage from the Official Review of Masonry, August 1st, 1874, in which, at page 8, the Director, Ulisse Bacci, who is a Knight Kadosh, defiantly publishes and declares that "all know now that the invocation of the Great Architect of the Universe does not mean the affirmation of a religious principle. To this form, by universal consent, there is annexed no exclusive signification, much less any religious conception. It is a form suited to all tastes, *even to those of an Atheist.*" And these are the men who, with eyes raised to heaven, say, "Spes mea in Deo est." My hope is in God. Hypocrites and actors! deserving only the contempt of every honest and religious-minded man.

Then is commenced the lodge business;—to plan the liberation of the human race from all civil and religious despotism. The Orangemen must be all full of the spirit of the Knights Kadosh, to judge from the speech of their Masonic Orange Grand Master, delivered in the Rotundo on the 12th of last July. "They wished," he said

"to live in peace and harmony with their Roman Catholic countrymen, but at the same time they could have no peace with Rome till Rome made peace with God (applause and stamping of feet). Let them never forget that. They would be doing them all the good they could by their utmost endeavour to free them, and to convince them that they were surrounded and shackled by opinions, injurious alike to the souls as to the bodies of men (applause). They welcomed liberty for all men, and they claimed liberty for all men, holding opinions based upon God's own word" (applause). Bravo! Freemason Caldbeck, Orange Grand Master of Dublin! Is he not a perfect specimen of a Knight Kadosh, whether he presides over an Orange meeting, or in the North Dublin Union, when there is question of Catholic children or Freemason officials.

The lodge business being finished, the candidate is, according to the Ritual, received as follows:

When (says the Italian Ritual) a candidate is to be received, the function commences from the first apartment, where officiate the Grand Master, the two Lieutenants, the Captain of the Guards, and the brother conducting the candidate. As soon as the Brother Conductor has given at the door the knocks of the grade, the Captain of the Guards says from his watch-hole: "Who art thou, and what dost thou wish?" The Brother Conductor answers: "He," pointing at the candidate, "is a Grand Knight of St. Andrew of Scotland, who, with the authority of the Grand Council, presents himself here that his courage ~~may be~~ *be* proved." The Captain of the Guards de-

mands the pass-word. Here both the Captain of the Guards and the Brother Conductor give the sign of the grade, and the latter whispers the pass-word, "Kyrie," to which the Captain answers, "Pass." The candidate is led into the first chamber, which is fitted up as a sepulchre, or death-chamber, and is lighted by a solitary triangular lamp, suspended from the ceiling. A catafalque, covered with black, stands in the centre of the apartment, on which rests an open coffin, or cenotaph. A Knight Kadosh wrapped in a white cloak and with his face covered, lies within it, feigning death. Along the edge of the catafalque, at the foot of the coffin, three skulls are ranged, the centre skull is crowned with laurels, and represents the Masonic martyr, Jacques de Molay, that to the left is crowned with the Papal tiara, the third bears the diadem of royalty. Brother Conductor places the candidate in front of the cenotaph, admonishing him that, after he has seriously meditated upon the surrounding objects, he should answer all the questions put to him, by one and the same answer—"I desire to advance." This being said, the Brother Conductor leaves the room. Scarcely has he left, when First Lieutenant steals unobserved behind the cenotaph, and demands of the candidate, in a grave and mysterious tone, "What motive has conducted you to this habitation of the dead, and what do you wish?" Candidate: "I desire to advance." "You ask a thing that is perhaps above your strength. Are you sincere in your request?" "I desire to advance." "You will hear things that will make

you tremble with fear. Is your soul freed from all prejudice?" (that is, constitutional or religious). "I desire to advance." "If such be your firm resolution, hear, and remember."

Then the Grand Master says, in a tone of authority, to the candidate: "Contemplate these objects which present themselves to your view on all sides. They speak to you profound mysteries. You ought not to be ignorant that all here is symbolical, nevertheless these symbols were, at one time, and *even now are*, in some places, symbols of terrible truth. At every time, and in every place, there were men wise, upright, and honest, who had respect for the liberties of the normal state of society; but what has been the fate, for the greater part, of those virtuous men who, at different epochs of history, ancient as well as modern, came forward as the friends of civil liberty and religious tolerance? Almost all of them have been victims to the love they bore their brothers of the human family. Well-nigh all have been objects of the persecution of the powerful of the earth, who maintain their greatness through the ignorance and the prejudice of the people and the masses. The great principles of a sound and enlightened philosophy of progress ought to be proclaimed by public opinion; and this is one of the most powerful reasons why our ancient initiated have always celebrated *secretly* the mysteries of Freemasonry. Our end in thus presenting to your view the symbols of religious intolerance and civil persecution, is to ~~make you~~ *make you* comprehend that, inasmuch as we know ~~our~~ *our* and glorify the men who fell victims

and martyrs to intolerance and persecution, so, on the other hand, we curse and execrate the tyrants and despots who are the instruments of this intolerance and persecution. We will likewise give you to understand that, in leaving this place, you are bound to put in operation all the means (all, without exception) that are in your power to combat, and to secure for yourself and your brothers of the human family, civil and religious liberty. Now, are you determined to advance further?"

The candidate answers once more: "I desire to advance."

The Grand Master approaches him, and says:

"Up to this time the theory only of our doctrines has been revealed to you. The time of action has now come. Follow me."

The Grand Master then guides the candidate in front of the skull, crowned with laurels, and commands him to repeat with him: "*Honour and Glory to persecuted innocence! Honour and Glory to virtue sacrificed to vice and ambition!*" Then he shows him the skull crowned with the tiara, and places in his hand a dagger, directing him to pierce the tiara to the skull, crying out with him, "*Hatred and Death to Religious Despotism!*" Finally, he shows him the skull, crowned with the regal diadem, and commands him to stab it, and cry out with him, "*Hatred and Death to Civil Despotism!*"

The candidate, having obeyed, the Grand Master invites him to take the oath of a Knight Kadosh: "In presence of the Great Architect of the Universe, and in presence of these emblems of political and religious despotism, I, ———, do

solemnly swear to combat, as far as in my power lies, political tyranny and religious intolerance. So help me, God !”

The candidate is led through a second apartment hung with white ; then the third, hung with blue. Finally, he comes to the fourth apartment, which takes the title of the Senate. It is hung with *red*, and lighted by twelve large yellow candles. To the east is a pavilion. Upon the pavilion a transparency, upon which is figured a double-headed eagle, crowned, its wings spread, and holding in its talons a dagger. Upon the breast of the eagle is a triangle, with the words : “Nec proditor, nec proditur, innocens feret.” The officer, who sits enthroned in this pavilion, represents Frederick the Great of Prussia.

Here, in presence of the Grand Council, the Knight Kadosh repeats in public what he has performed in private. He once more stabs the skull crowned with the tiara, and then that with the regal diadem. And doing so he proves himself a Knight Kadosh, a perfect Mason, by repeating the words : “Death to Religious Despotism !” “Death to Political Tyranny !”

(Monsieur R., a living member of the French Academy, when performing this part of the ceremony, struck down the Papal tiara with such vigorous hatred, that the poignard broke and wounded his hand, which he carried bandaged for some time.)

I now ask, if judges who swear such oaths, and, dagger in hand, stab the Papal tiara of the *Catholic*, and the regal crown of the loyalist, are *worthy of the confidence* of the people of Ireland ?

And yet we find the names of two Irish judges in the annexed list of members of this degree? Are they who swear such oaths deserving of a living out of the public taxes of the people? And yet we find likewise the name of the city analyst? Is a man who swears such oaths, and thus insults the emblems of religion and royalty, a fit and proper person to be nominated by the people-elected corporation of Dublin as the high sheriff of a city of two hundred thousand Catholics? And yet we find in it such a name. Lastly, I ask, if the man who is a member of such a diabolical degree is the only man that the Lord Lieutenant of Ireland could select to be his deputy as Grand Master of the Irish Masons, and as their official representative at the inauguration of the Prince of Wales as Grand Master of the English Freemasons? Let the Irish people answer.

Freemasonry is only a benevolent society; but, I ask, what has such a fearful oath and the dagger-stabbing of tiara and crown, and the pass-word cry of "Vengeance" and "Death," to do with the relieving of widows and orphans, when without "injury to self or family?"

† PHILOSOPHICAL MASONS KNIGHTS KADOSH, 30TH DEGREE.

Adams, Major Henry B., 31°	•Armstrong, Edmund J., 33°
Allen, William, 32°	Balfour, Lowry V. T., 31°

* As Major A. Vesey Davoren is so well known to the public as a Freemason, I may here remark that he is, by the election of the Knights of this Degree, the official representative of the Knights Kadosh of Spain, at the Grand Lodge of Ireland. And the Irish Knights Kadosh have, as their representative at Madrid, the Hustrisimo Sr. du Fransisco (*Cosmopolitan Masonic Calendar*, p. 216).

† *Masonic Calendar*, p. 148.

- Banks, John Thomas.
 Barker, Henry Oliver, LL.D.
 Black, William F.
 •Borough, Sir Edwd. R. Bt. 33
 Browne, Andrew, 31°
 •Burdett, Lt. Col. Fras., 32°
 •Burgh, Henry D., 32°
 Bushe, Arthur, 33°
 Cameron, Chas. A., 31° F.
 •Carleton, Edwd. C., 31° Scot.
 Chatterton, George, 33°
 Chatterton, Rt. Hon. H. E., 32
 Close, Maxwell C., 33°
 Coghill, Sir J. Jocelyn, Bart.
 Cooper, Anderson, 31°
 Cusack, Sir Ralph, 32°
 DeArcy, George Norman
 Featherstonhaugh, Wm., 32°
 Goddard, John H.
 Hamerton, John Taylor.
 Hill, John.
 Hornsby, Edward, 32°
 Hort, Major-Gen. John J., 31
 •Hort, Sir J. William, Bt. 33°
 Howard, Col. St. George.
 Huband, George, 31°
 Johnston, George, 32°
 Johnston, Capt. H. B. Sec. 31°
 Hon. Member—Right Hon. John Fitzhenry Townshend, 33°
 Keatinge, Maurice, 32°
 Kinahan, Edwd. H.
 LeFanu, William.
 Lowry, J. Featherstonhaugh
 Mackey, James Vokes, 32°
 Massey, Capt. William J.
 Manning, Joseph
 Maunsell, William E., 32°
 Nicholson, Armytage L.
 Nicholson, Gilbert.
 Oldham, Samuel B.
 •Perrier, Anthony, 33° F.
 Potts, William T., 31°
 Powerscourt, Viscount.
 Quin, Francis, 33°
 Robinson, Sir J. S., Bart, 33°E
 Sandes, William S., 33°
 Shekleton, Robert, 33°
 Smyly, Philip C., 31°
 Stewart, Sir John M. Bart. 32,
 St. George, Arthur.
 St. George, Col. Howard.
 St. George, Theophilus.
 Warren, Robert, 32°
 •Westby, Rev. H. H. G., 33°
 Westropp, Henry, 31°
 Woodroffe, Chas. H., 31°

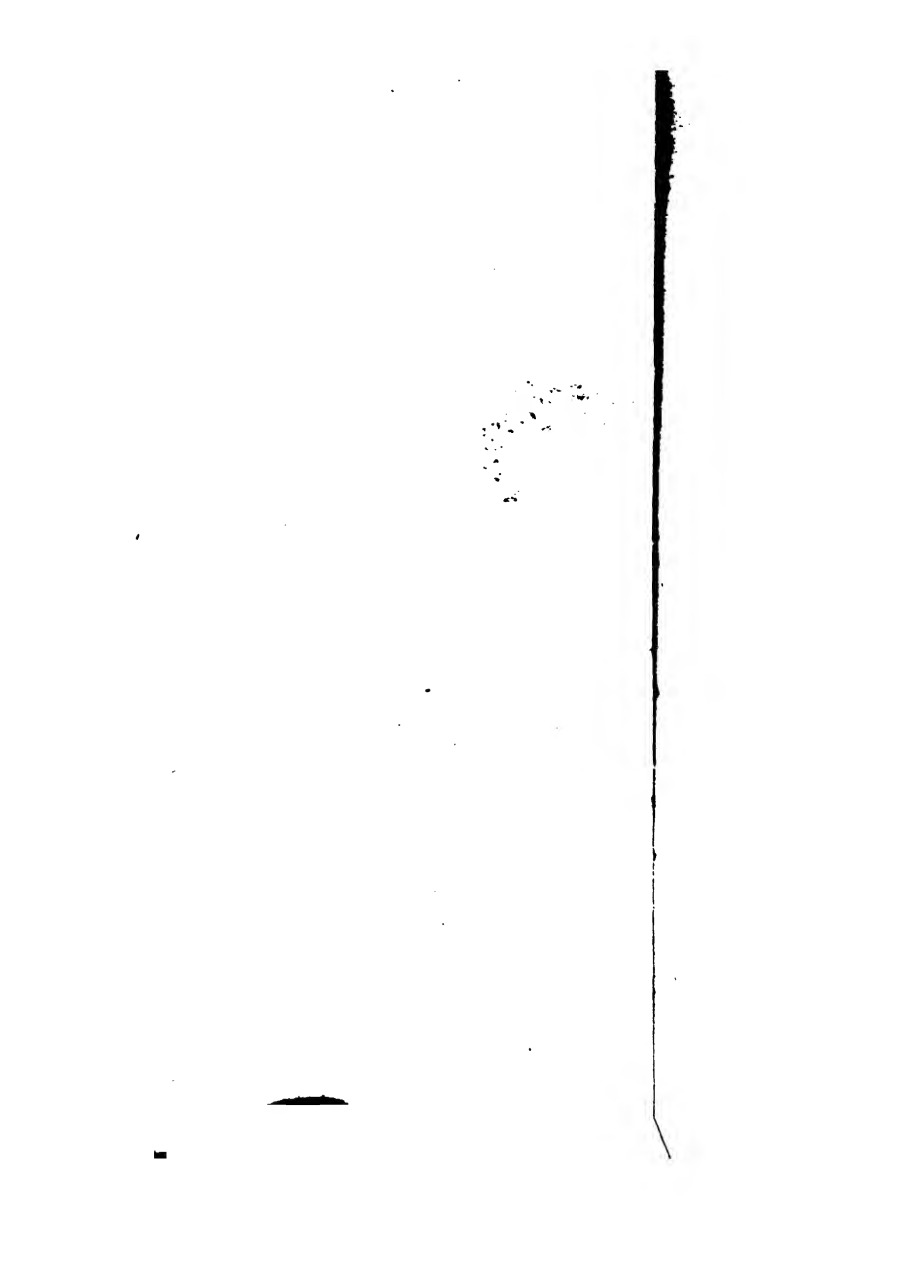
I am sure that now I have more than tired my
 readers with even a curtailed account of Masonic
 tomfoolery ceremonies ; and were they mere folly,
 the reading as well as the writing of them would
 have been a sad loss of time. They are not
 simple folly. There is a hidden depth and purpose
 in all these moods of Richard.

" I clothe my naked villainy,
 With old odd ends, stol'n forth of Holy Writ,
 And seem a saint when most I play the devil."

RICH. III. Act i. Scene 3.



" BINDING MYSELF UNDER PENALTY OF HAVING MY RIGHT EAR CUT OFF, THAT I MAY BE
FOR EVER UNABLE TO HEAR THE WORD, AND MY RIGHT HAND CUT OFF, THAT I MAY NEVER
FEEL THE GRIP."



They are all harmonizing parts of a well planned system, which must at least blight, if not kill and uproot, religious feeling and moral conscience, and secure the final attainment of the great anti-christian and antisocial ends of Freemasonry. We have studied them all, from the Entered Apprentice to the Knight Kadosh. In that last degree Freemasonry (as declared by its own Ritual) lifts its stage curtain, and presents the drama in its true colours, unveiled, uncloaked, unmasked. I have passed over several intermediate degrees unimportant in the eyes of Masonry, and, therefore, called symbolical, and conferred in one *salto*, as the Italians say; that is, in one step, and as they say in Masonic language, by "*communication*." The other degrees form only a preparation to this. Here Freemasonry herself declares what Freemasonry really is, and announces that the members of this degree alone are true and perfect Masons, having proved themselves to be of the right principle and material in the previous degrees, which the Ritual declares to be preparatory for this great degree, which is to Masonry what the governing Privy Council is to the kingdom, the Council of War to the army, the Tenth Legion to Cæsar, the Thebans to Epaminondas, the Spartans to Leonidas, the Macedonian Phalanx to Alexander, and the Old Guard to Napoleon. In one word, it is to Masonry "Cæsar's Cæsar."

CHAPTER III.

IRRELIGION OF FREEMASONRY.

"Freemasonry should be condemned," said O'Connell, "for its irreligious use of holy things as symbols, and for its frequent and blasphemous oaths, if for nothing else."

THE system of Freemasonry we shall treat as a whole in a coming chapter. The basis of Freemasonry is the principle of doing away with the "worm-eaten" fabrics of priestly and kingly rule, and of forming of the world one vast human family—one vast Masonic lodge—one vast temple of Reform, erected by the sons of Solomon. Defined religion is the first object of its antipathy. Strike at the altar first, as the Knight Kadosh strikes at the Papal tiara, and the throne will soon follow. Some of the remarks and declarations of Freemasons, to which I am about to draw your attention, are taken from the sayings and doings of foreign Masons, some from those at home. Our chapter on Connection will have proved that they are, as the Scottish Ritual says, "One body—one in origin, and one in aim." The foreign Freemasons use opportunities of being boldly and publicly irreligious, which they dare not use in these countries. And British Freemasons uphold and endorse their sentiments. Every Christian believes, or should believe, that true religion is the essential and absolute foundation of every man's welfare, and consequently of society in general. He who strikes at the roots of religion strikes at the roots of order and social well-being, and is an enemy to the welfare of man and of society. The *Freemason* does so. He is, therefore, as a Free-

mason, the enemy of man and of society. Any organization or association which is fundamentally hostile to religion, is undoubtedly opposed to the true interests and happiness of mankind, and the order and well-being of society. In this chapter I shall prove Freemasonry to be such a society and of such an organization. Let the Masonic Lord Chief Governor of Ireland, then, and the Masonic Lord Judges of Ireland, and the Masonic Magistrates, and the Masonic Lord Mayor and Aldermen, and Town Councillors, and Poor Law Guardians, and paid official guardians of Irish society, and Irish welfare disprove my proposition, or abandon a society and organization, which is, from its very nature and existence, sapping the foundations of our social edifice. I shall prove the irreligious character of Freemasonry from its oaths and ceremonies, from its practices, and from its principles, as expressed by Masons in their own official documents and deeds; and from their public Masonic demonstrations.

We shall begin with the irreligious character of their oaths and ceremonies, especially their use of the Bible in those ceremonies.

All Christians will admit that the Bible is the true, real, and lasting foundation of all religion. In the Bible we have God's photograph of God. In it He gives us, through inspired writers, an account suited to our blind and limited human understanding, of Himself, His nature, and His attributes. He gives us an account of our own origin, our own nature, our destiny, our fall, our redemption. The contending

and opposing elements of our once noble, but now fallen nature puzzled the philosophers of antiquity; and the greatest Columbus of pagan philosophy said that it so mystified him, that the only solution to the problem that he could find was, that our nature had at sometime, somehow, and somewhere, come to a great fall. The very third chapter of the Bible might have told him so in a few verses.

Through the Bible, God Himself speaks to us—in the Garden of Paradise, amidst the waters of the Deluge, from the window of the Ark, and in the rainbow of Noah. He speaks to us from the Tower of Babel, and through the fire and brimstone of Sodom and Gomorrah. He speaks to us in the plagues of Egypt, by the rod of Moses, from the pillar of cloud and the pillar of fire, above the roar of the waters of the Red Sea, and the thunders and lightning of Mount Sinai. He teaches us in that Bible, by the mouth of the patriarchs, judges, lawgivers, and prophets of the Old Law. In the New Law, Christ, the Eternal Son of God, the Incarnate wisdom of the Eternal Father, teaches us through that same Bible, from Bethlehem to Nazareth, from Nazareth to the banks of the Jordan, from the Jordan to the Mount, from the Mount to the sea of Galilee—from the sea of Galilee through the towns of Judea—from the supper-room to the Garden of Gethsemane—from Gethsemane to Calvary—from Calvary to Olivet; and from Olivet to heaven; whence He teaches us, through the Bible, in the divinely-inspired and authentic record of his life, his death, *his love, his justice, his law, and his doctrine.*

And this Holy Book, this sacred record of God and man from Creation to Apocalypse is made a symbol and a toy in the Bacchanalian lodges of the Free and Accepted Masons. It is put on an equality with the Mason's square and compass, as will be seen from the following facts:—

The Entered Apprentice declares that he has taken the Masonic oath kneeling on his naked left knee, his left hand supporting the Bible, square, and compass; that he demanded light which he received by the order of the Worshipful Master, and the assistance of the brethren, when he discovered the three great lights of Masonry, the Bible, square, and compass, by the aid of the three lesser lights, three burning tapers, representing the sun, moon, and Master of the lodge. I ask any honest or religiously-inclined Mason, could such language as this inspire any young man with respect for the Bible? It is but one of the three great lights of Masonry. It is, according to Masonic ideas, a great light, but so likewise is the compass and square of the working mason. It may have been some such Masonic alliance and association of the Bible, square, and compass, which suggested to the Imperial Masonic brother of Sedan, the late Napoleon III., the religious idea which he developed in his two-volume work, namely, that Julius Cæsar, his uncle Napoleon Bonaparte, and Christ were the three great characters who had left their mark upon society.

Is this lowering of the Bible to the value of a square, or a compass, the view which Masonic Protestant Bishops and ministers take of the Holy Book, their sole rule of faith? And, then,

it is only by the aid of the three lesser lights of Masonry—the Sun, Moon, and Master of the Lodge—that the Apprentice Mason discovers that Holy Bible.

Let us further consider the use, or rather the abuse and profanation which Masons of every clime and country throughout the world have made of the Bible. They swear oaths upon it—unjust oaths, rash and sinful oaths, irreligious oaths, revolutionary oaths, bloodthirsty Communistic oaths. Irish and English Freemasons take these oaths—once, twice, thrice—three-and-thirty times—according to the number of degrees they have taken and the light they have received, and the secrets they have learned in their secret, oath-bound, benevolent, and charitable society. Three-and-thirty secret and sacred oaths upon God's Holy Bible to help a brother, or a widow, or an orphan; or to join in eating and drinking a brotherly dinner or supper. Masonic hypocrisy suggests the use of the Bible as the first tool, or rather the footstool or stepping-stone of its spirit of irreligion, just as the Devil quoted and used it to tempt the Redeemer of mankind.

A deadly hatred of Christianity in any definite form, especially the Catholic, as best organised and best calculated to maintain Christian teaching and Christian morals, is the very creed of Freemasonry. The moral code of Freemasonry, as I will prove in this and the following chapters, is liberty for every passion—fraternity for all the goods of nature, common property, and brotherhood in all things—equality—no priests, no kings. *We are one in origin, one in descent,*

one in nature, and therefore we should be one in religion, one in rights, one in social caste and position—in a word, it is the moral code of Communism. As the foundation of this Masonic doctrine is, that all men should be one in religion, and social rank, and property, and all the world become a vast Masonic Lodge, hence, in all their oaths, ceremonies, lodge lectures, speeches, and writings, they forward their end by striving to uproot Christianity, and foster revolution.

We next come to see how this spirit of irreligion is manifested in their oaths.

An oath is a solemn act of religion by which the creature invokes his Creator to witness from heaven the truth of his assertion or promise. He calls upon that Creator to assist him to keep his promise, and to punish him if his present assertion be untrue, or if in future he violates his promise. It is clear then that, in respect to God, an oath should never be taken except for the gravest reasons, and under the most solemn circumstances. The Bible, or God speaking from the Bible, teaches us the sanctity and the solemnity of an oath, and how rarely, and with what respect it should be taken. Christ Himself solemnly warns us against taking false, rash, or frivolous oaths. Now what are the oaths of Freemasonry? There are thirty-three degrees of Masonry, and each of these thirty-three degrees has a separate and special oath. Each oath is a secret oath, and therefore prohibited by the laws of God and of society.

On the initiation to each degree, Masonry

exacts from the candidate admitted an oath to keep secret all the proceedings, plans, aims and teachings of that degree, not only from those who are not Masons, but even from Masons who belong to an inferior degree. If the secrets, proceedings, aims, and plans of these different degrees are innocent and benevolent, the oath is useless and unnecessary, and hence wrong. If those secrets are not innocent, it is a sacrilegious profanation of the sacred name of God. But can we believe that they are innocent? If Masonry is purely a benevolent society, or a convivial society, where is the necessity for a secret and terrible oath, in order to practise charity and benevolence, or to eat and get respectably drunk together?

Again, if works of benevolence and conviviality are the only objects and occupation of Freemasons, where is the necessity, or utility, of thirty-three degrees of brethren, each degree having its separate, different oath of secrecy, binding them to keep secret, not only from all outsiders, but even from their Masonic brethren of inferior degrees, their works of charity, and their eating and drinking—and this, too, under such penalties as having the throat cut from ear to ear, and the tongue torn out—or having the heart torn out and carried to Jehosophat, to become a prey to vultures—or the body severed in two and the bowels burned to ashes and scattered to the winds of heaven—or worse still, that the sins of the dead, out of whose skull the candidate drinks after *his* blasphemous oath, may fall upon his head? *What necessity*, for instance, had some of our

citizens whose names are entered in the list in the Appendix of this work, for taking three-and-thirty of these irreligious oaths to enable them to help their fellow-creatures, or do works of charity, or to eat and drink a good dinner?

Moreover, the acts to which the Mason binds himself by oath are intrinsically bad. He swears under those terrible penalties of which we have already spoken, to obey all superior officers, their orders, pass-words, and signs, not knowing who may command him, or what he may be commanded to perform. He swears to prefer a brother Mason in all business contracts and employments, though this may be, and too often is, an act of gross injustice. Many a contractor or candidate for a situation, or old, well-trying bank or railway clerk, knows and feels to his cost, the injustice of the Masonic oath, when he sees some young and incompetent man promoted over his head, and that simply and purely because he is a Freemason. Masons likewise swear to give notice to, and assist and protect a brother Mason, and extricate him from his difficulties, even should those difficulties be brought on by his own injustice or crimes. If each Freemason is bound by this oath, then every Masonic Alderman, or Town Councillor, or Poor Law Guardian, or Bank Governor, Railway or Public Company Director, would be obliged to screen, protect, and defend a defaulting Mason who might have made away with public funds entrusted to his care. (Perhaps these facts may explain to the plundered rate-payers of Dublin some late proceedings in pub-

lic bodies.) Yet, such public officials, by their appointment, election, or salaries, are bound in honour, in conscience, and in justice to defend the public interest and property—which they could not, and cannot do without a violation of their Masonic oath. A short time ago I was arguing with a Master Mason against Freemasonry. He could see no wrong in it. I asked him if he had taken such and such oaths. He admitted that he had taken those oaths. “Then,” I said, “suppose you were a member of some governing body, the Corporation, for instance, or, a Poor Law Board, or a Mendicity Fund, and you learned privately, from some source, that an investigation was threatening a defaulting official who was a Mason, do you not believe that you would be bound by your oath to give him notice, and to help him to escape?” He answered me at once that he did consider he would be bound by his oath to do all in his power to help that defaulting brother Mason. The Masonic oath, therefore, is unjust.

Freemasonry, I hold, is irreligious in the oaths which it imposes on its candidates—oaths which all must admit are, no matter how innocently taken, at least unnecessary oaths, which, when properly understood, all must admit to be unjust, and opposed to the welfare of society.

Freemasonry is irreligious in its symbols and ceremonies.

An altar, from its own nature, is sacred and consecrated to God for prayer and for sacrifice, *the highest and most solemn act of religion*. In *mockery of all true religion*, Freemasons in every

Lodge use in their midnight orgies an altar, on which they administer their infamous, sacrilegious, and blasphemous oaths, with skulls, and coffins, and cross-bones. A priest is one who is sacred to the Lord, to offer sacrifice for the people, and, in the language of Joel the prophet, to stand between the porch and the altar, and cry out, "Spare, O Lord, spare thy people!" whose lips are to carry wisdom, who is the light and the salt of the earth; yet he, too, must be travestied in the Lodges of Masonry: for they have their High Priest to carry out their ceremonies. Is it to mock the Priesthood of the Old Law, or the Priesthood of the New, or both? Be that as it may, it cannot be done without injury to religion. They have the Ark of the Covenant too. That Ark, so dear to God that He struck Oza dead for daring to put his hand upon it, and fifty thousand Bethsamites for only gazing irreverently upon it. In it they have the rod of Aaron, and a pot of manna—the bread which came down from heaven. Why make Masonic playthings of such sacred symbols? Is it to teach religion, or to uproot it from the hearts of the young and the old, this treating such revered objects as mere fables and myths? The Holy Scriptures are quoted and travestied irreli-
giously and blasphemously in these ceremonies. They have a Burning Bush, and a Mason representing God. The most beautiful and solemn texts of Scripture are desecrated and bandied about in their mummeries; but in a few words I shall set before my readers some of the most striking of those given in a previous chapter.

In the ceremony of each degree, upon the candidate declaring that he desires more light in Masonry, they take the bandage from his eyes, irreligiously and blasphemously quoting the Scripture text, "And God said, Let there be light, and there was light." *

When the newly-initiated Fellow-Craft Mason is about to take his seat in the Lodge, he is addressed in these words: "Brother, you have been admitted into the middle chamber of Solomon's Temple (in Molesworth-street!) for the sake of the letter G. It denotes Deity. It also denotes Geometry, the fifth science on which this degree is founded."†

In the Fourth Degree—that of Mark Master—while the Junior Deacon drags the candidate four times round the Lodge by the rope about his waist the Worshipful Master reads the following Scripture text relating to Christ: "The stone which the builders rejected is become the headstone of the corner," Psalm cxvii. 22. The degree ends with a ridiculous parody on the parable of the Labourers in the Vineyard. (Matt. xxi. 16.)

In the ceremony of initiation to the Sixth Degree—that of Most Excellent Master—the officers of the Lodge kneel around the Masonic altar whilst the Worshipful Master reads out the Scripture lesson, Psalm xxiii. 3: "Who shall ascend to the hill of the Lord? He that hath clean hands, and a pure heart? (Only a Freemason, an immaculate Wellington, an honest patriot judge, a

* *Ritual.*

† *Rit.* p. 44.

model prince.) As he comes to the words, "Lift up your heads, ye gates, and the King of Glory shall come in!" he himself (what a king of glory!) steps into the space left for him by the kneeling brethren. Whilst the candidate is led six times round the Lodge, the Worshipful Master reads Psalm cxx. 11: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand in thy courts, O Jerusalem!" Afterwards the brethren form a procession, double file, and march six times round the Lodge, singing Masonic verses, four of the brethren carrying the Masonic Ark, which they finally deposit on the Altar, placing a pot of incense on top of it.

In the Seventh Degree—that of the Royal Arch—the chapter, or lodge, is made to represent the Jewish Tabernacle, and a High Priest of their pious body sits in the Sanctum Sanctorum. St. Paul begged pardon for having treated with disrespect the High Priest, pleading that he did not know he was the High Priest, and then quoting God's command, "Thou shall not speak evil of the Prince of my people." That revered High Priest of the Old Law could enter the Sanctum Sanctorum, the Holy of Holies, only once a year, and that after much prayer and fasting. The Masonic High Priest of the Royal Arch Chapter may enter the Sanctuary, or Holy of Holies in the Molesworth-street Temple of Solomon, at least four times a year.* What a parody of what God held so sacred!

* Rit., p. 94; Cal. p. 128.

In the Templar's Degree, long passages of the Passion of Christ are read ; the candidate drinks wine from a skull, praying that the sins of the being to whom that skull belonged may be heaped upon his head, in addition to his own, as they were on that of the Saviour.

The irreligious character of the Degree of Rose Croix, or Knight of the White Eagle and Pelican, caused Frederick, Prince of Orange, second son of William I., king of the Netherlands, to resign his position of National Grand Master. "I am a Christian," said he, "and will ever remain one. Everybody will understand how extremely painful it is for me to be compelled to speak of the abuse made in the Masonic legend of the teaching of my Divine Master. How could I read the story of thy life, O Divine Jesus, and then call this story the Legend of the Degree of the Rosicrucian ? Where is the Jew who will venture to deny the crucifixion ? And can it be that the brethren of the craft meanwhile regard this death as a parable, and range it with the mass of fictions which are successively set before them ?"

And the climax of irreligion is reached when the Knight Kadosh strikes down the Papal tiara with his Masonic warcry of "Death to religious despotism !"

Under all their ceremonies there is a studied mimicry, a deep and intentional parody on the most solemn ceremonies and truths of religion, so thinly veiled that only a good-natured fool, or a deep, designing hypocrite could fail to see and to acknowledge, as tending to the one point, *the uprooting of religion and order.*

Is it any wonder that the great O'Connell should pass the censure quoted above. "Freemasonry should be condemned," said he "for the irreligious use of holy things as symbols, and for its frequent and blasphemous oaths, if for nothing else." The transit from the irreligious buffoonery of the private lodge to insulting travesty in the public theatre is very short indeed, as a recent fact has proved, when Masons considered that they were secure of public opinion, and safe in ridiculing on a public stage Christ, his religion, and his ministry. The facts were as follows:—

On the 6th of last May (1876), the Bishop of Para, Brazil, wrote to Dr. Francisco Maria Correa de Sa e Benevides, the President of the Province, to prevent the performance in the city theatre of a drama entitled "*Os Mason e os Jesuitas*" (The Freemasons and the Jesuits). The president answered the bishop, saying that he had recommended the doctor, the chief of the police, to forbid the performance of the drama called "*The Masons*," should there be in it any allusion odious to the clergy and offensive to religion, according to law. As might be expected, the chief of police found none, and the drama entitled "*The Masons and the Jesuits*" was duly performed. The bishop then wrote to the president the following letter, which was published with the other official documents in No. 63 of a paper of Rio Janeiro, called *O Apostolo*, dated June 7th, 1876 :

"ILLUSTRIOUS AND EXCELLENT SIR—I received yesterday from your excellency, in addition to your despatch of the 7th instant, a report from

the chief of the police, Dr. Manoel Caldas Barreto, wherein this gentleman assures your excellency that, having attended the general rehearsal of the drama entitled "*The Masons and the Jesuits*," he finds there no allusion odious to religion or to the clergy, or anything inconvenient which the police ought to forbid.

"Such information has, indeed, surprised me, as from every quarter I receive indications to the contrary. According to what is reported to me, and is deduced also from journals of the sect, the performance in question is most undoubtedly the greatest theatrical scandal that has ever taken place in this province. The chief idea of the drama, the scene of which is laid in Brazil, is to represent Freemasonry as a society quite holy, most moral, professing the true worship of God ; and the priest as a barefaced corrupter, a hypocrite, a ruffian, a poisoner, a forger, a thief, an infamous, sacrilegious fellow, who abuses the confessional for the purpose of seizing legacies, &c. This most wicked priest, who figures in the drama, is not corrected by the bishop, nor by the laws of the Church ; he is reviled, insulted, ridiculed, and punished by the Freemasons, who come forward, as the pillar of morality and of religion, against an infamous band of wicked men and assassins, organised within the Catholic Church for the purpose of promoting disorder and corruption in families, and the ruin of society by perpetrating the most hideous crimes.

"This alone, it seems, ought to be sufficient, to render this drama utterly insulting to our Church. Will it not, indeed, be doubly offend-

ing to the Roman Catholic Church to proclaim that the Masonic societies, which she condemns and excommunicates, are the excellent defenders of the purest morals, of the most perfect religion, whilst this same Roman Church approves, praises, and maintains in her bosom a most numerous association of ministers devoted to the practice of the most horrible abominations ?

“ But this is not all. The priest appears in one scene draped in the sacred vestments before an altar, where is seen the sacred image of our crucified Lord Jesus Christ. The comedian, thus vested, parodies before the altar and the sacred image, the administration of the sacrament of Matrimony, using the very words employed by our priests in this august act of our religion. The ceremony is interrupted under the pretext that the bridegroom is a Freemason,

“ The Freemasons present avail themselves of the circumstance to overwhelm the priest with the most horrible insults, before the altar and the image of the crucified Lord, declaring that they will go and apply to priests that are Freemasons, who are the true ministers of Christ ; that Freemasonry it is that teaches true religion and adores the true God in opposition to these infamous priests, &c.

“ One must shut his eyes not to see here a direct attack upon religion and the justification of profanations and sacrileges which the whole empire has lately been lamenting.

“ But it contains a still more horrible parody of the sacrament of Penance. The priest presents himself near the bed of a sick woman to confess her.

and in the confession treats of nothing else but of obliging her to make a false will to his own advantage. He poisons her, and as soon as he has obtained possession of the will, he gives her a mocking absolution. A sacrament established by Jesus Christ is thus parodied and ridiculed in the theatre, and represented in a manner the most odious and repulsive, as a source of disorder and corruption to families.

“Is it to be tolerated that the sacraments which we, Catholics, believe to be of Divine institution, should be represented on the stage, even in the most respectful manner ?

“Would not our holy religion be offended if the Holy Sacrifice of the Mass, Communion, Confirmation, &c., were represented or mimicked on the stage boards ? Can these acts be parodied by comedians without violation of that profound respect which every civilized people devote to their religion ? It is, therefore, astonishing that the gentleman doctor, the chief of the police, should not have seen that the sacraments of Matrimony and Penance are for Catholics as equally of Divine institution as the other sacraments I have just mentioned.

“At last, a full Masonic lodge appears, and is saluted with marks of profound respect by all the pit, which had not risen or shown any marks of reverence before the image of the Crucified ! The priest then comes forth, against all rules of probability, merely for the purpose of witnessing all his infamous proceedings unveiled, to assist at *the apotheosis* of Freemasonry, and receive the *vilest affronts* from the congregated Masonic brethren.

"In the drama was found, besides, that the same priest was to be arrested, tied up, and flogged, but the worthy chief of the police (Dr. Manoel Caldas Barreto) felt some scruples on this last scene, and ordered the comedians to be content with hissing and expelling the Catholic priest from the Masonic *temple*.

"Such is, excellent sir, the drama, according to the description I have thereof. Your Excellency can ascertain whether I have been deceived, by sending for a copy of that infamous composition; I will then hasten to rectify any mistake I may have made in this appreciation.

"Saying that a drama where Freemasonry is deified, where an altar and the sacred image of our Lord and Saviour is profaned, where the sacraments established by Jesus Christ, are mimicked, where the Masons drag through the greatest ignominies a Catholic priest, has nothing offensive to religion or the clergy, seems to me an effort, as violent as vain, against the reality of facts.

"The *Liberal do Para* newspaper says as follows:—'When the actors recited the magnificent passages, the words of which express the wishes and aspirations of the modern world, the plaudits were unisonous, vigorous, formidable. One would say that *such clapping had in it something hostile and decided*.'

"Fully justified, therefore, and well founded are the remonstrances which privately as well as officially, as a Bishop, I had the honour to present to your Excellency. Having the charge to preserve among my flock the sacred deposit of our faith and good morals, it is my

right to judge of the orthodox or unorthodox character of the compositions or writings in which religion and its ministers are dealt with.

"Please to accept, excellent sir, the expression of my high consideration.

(Signed)

"✠ ANTHONY, Bishop of Para."

Freemasons aim — Firstly, at the destruction of the best organised religious power, namely the Church of Rome. Secondly, they aim at the destruction of Christianity, and profess to bow only to the rule of the Supreme Spirit, the Grand Architect of the Universe. Thirdly, they are atheistical, and, throwing off the mask, declare that they do not believe in God, and that they are their "own Gods."

Firstly, they hate and aim at the destruction of Catholicity. As a first fact, I may quote from England as home, Irish Masons being only "West Britain" brothers. At the meeting of the Provincial Grand Lodge of Warwickshire, under the presidency of Lord Leigh, in October, 1876, Brother J. C. Parkinson, Grand Deacon of the Lodge, and Grand Master of the Provincial Grand Lodge of Middlesex, in responding to the toast of "The Rulers of the Craft," said, that, while he regretted the retirement of the Marquis of Ripon he confessed he could not share in the *naïve* astonishment of some at being told that a Roman Catholic might not continue to fill a leading position in the Craft. *The fact was, that the two systems of Romanism and Masonry were not only incompatible, but were radically opposed.** How

* *Manchester Guardian*, October 8th, 1876.

could this be if Masons, as they say, never meddle in religion? for here is the greatest light of British and Irish Masonry declaring the *radical opposition* of Masonry to a certain religion. Again, at a meeting of the "Great City" Lodge, held at the Cannon-street Terminus Hotel, the present Lord Mayor of London, in response to the toast, "Success to the Great City Lodge," proposed by the same Brother Parkinson, says: "The present time is a most eventful one, and not the less so for the contest raging between darkness and light. Popery and the *Pope himself* are determined to put down freedom and good will; but this country and the Prince of Wales had determined that light should prevail, and all that was good, and graceful, and beneficial" (except his debts), "should be put forward, and stand before all mankind."

In 1869, the Freemasons held conventions at Brussels, Naples, and Paris, to prepare and vote a Manifesto declaring and affirming the great principles of Freemasonry, in face of the Ecumenical Council, to be held at Rome. The Paris convention was announced by a circular of the Grand Master of the Order, General Millinet, who, under Napoleon III., was at the same time Commander-in-Chief of the National Guard of Paris, inviting a general convention of delegates of all the lodges to prepare this manifesto, and Brother Michelet declared that the Freemason convention would be "the true Council which would judge the false one." (And, yet, Masons, by rule, do not interfere in religion!!)

These words were endorsed by the expressions of the Freemason orator, Brother Hutton, at that meeting in the Cannon-street Hotel to which we have already referred. "It was well known," he said, "that the liberties of the world were threatened, when the Ultramontanes are taking council together, and the broad issue was between the darkness of priestcraft and the intelligence and progress of our nation."* (Yet Freemasonry is merely a benevolent and jovial society, and leaves religion and party spirit outside the lodge door!) Mauro Macchi, a deputy and member of the Supreme Council of Freemasons, in the *Masonic Review* of February 16th, 1874, had already in Italy declared the principle, re-echoed by Brother Hutton in England, when he said that "The keystone of the whole system opposed to Masonry was, and is, that sentiment which carries men beyond the present life, and makes them look on themselves as mere travellers on earth, leading them to sacrifice everything for a happiness to begin in the churchyard. As long as this system is not destroyed by the mallet of Masonry, we shall have society composed of poor, deluded creatures who will sacrifice all to obtain happiness in a future existence."

Freemasonry is opposed to every form of belief, but, above all, to that of the Church of Rome; and my Protestant readers must pardon me, if I quote from an article which appeared in the *Banhütte*, a German Masonic paper, and

* *The Times*, March 22nd, 1875.

which proves the truth of the above assertion, whilst it speaks with scorn and contempt of the Protestant religion :

“ Protestantism, unable to extricate itself from that slavish subjection to the letter, as opposed to the spirit, in which it remains hopelessly imbedded, as in a quicksand, and lacking completely all the motive power of a vigorous and progressive intellectual life, has of itself crumbled away into multitudinous sects, all utterly powerless against others, and divided amongst themselves, so that now it can be considered only as a corpse in dissolution. It is not an enemy to oppose us. Our adversary is the Roman, Catholic, Papal, Infallible Church, with its compact and universal organization. This is our hereditary, implacable foe. If we are to be true and honest Freemasons and wish to promote our society, we must absolutely cry out with Strauss : We are no longer Christians, we are Freemasons and nothing else. Amateur Freemasons are of no advantage to humanity, and no credit to our society. Christians or Freemasons ! make your choice. The present time is not one of compromise. Let us refuse to carry a doubtful banner.”

One more quotation on this point, from Brother Babaud Laubiére, Grand Master of the French Freemasons, who declares all Catholic teaching dead ; Rome, its capital, a dead town ; and Freemasonry the irreconcilable adversary of Catholicism : “ What is the fundamental doctrine of our adversaries ?—Infallible teaching. What is their capital ?—A dead town.” After this fraternal

language, he goes on to proclaim Paris to be the capital of Freemasonry, and the Vatican of the human race. "Paris," he says, "where ideas boil and purify themselves as in a furnace." These ideas were before proclaimed and applauded by that Grand Orient, established by England. (Probably, it was with a view to boiling and purifying their ideas that the Communists set fire to Paris. It is to be hoped that our Molesworth-street friends will not feel called upon to set fire to Dublin for the same benevolent object.)

Secondly, Freemasonry is opposed to all forms of religion, and to Christianity itself.

Of the Masonic use of the Bible in the privacy of their lodges, we have already spoken; we may now consider some of their declarations with regard to it. "As matters now stand," wrote Brother C. Von Shaick, in the official *Dutch Masonic Almanac* for 1872, "the presence of the Bible on our altar is an empty form. . . . From whatever point of view we regard the Bible, we do not hesitate to declare openly that in our meetings it is out of place once and for ever, since the doctrines of humanity are now more prominent, and teach the best way to improve the condition of man."

"However Masons may formerly have regarded the Bible," says another Mason, Brother Krause, "they now, at all events, know how to put it in its proper place. The Mason should be entirely free from all blind adhesion to any defined or definite belief, as Jesus appears to have been," &c. (*What will the Bible Society and tract-distributing ladies think of these declarations?*

They have friends and relations among the Freemasons; and as charity begins at home, would it not be well to take Molesworth-street Hall under their pious wings, as well as the Coombe and Townsend-street Ragged Schools.)

Masonic views of Christianity in general are quite in keeping with Masonic views on the Bible, the foundation of all Christianity.

Bishop Dupanloup, in his pamphlet on Free masonry, quotes their official declarations repeated over and over again in their Lodges, by which they pronounce Christianity to be a "lying, bastard" religion—"repudiated by common sense," "brutalising," and which must be annihilated. It is "a heap of fables," a worm-eaten fabric, which must fall for a Masonic Temple to rise" (such as we have the good luck to possess in Molesworth-street).

"It is not the lying religion of the false priests of a Christ which shall guide our footsteps!"* Thus spoke, at the installation of the "Lodge of Hope," the great orator of the Lodge, Brother Comble. According to this exponent of Masonic views, the ministers of the Gospel are a body which has undertaken to enchain all progress, stifle all light, and destroy all liberty, in order to reign quietly over a brutalised population of ignorant slaves. (How like the judgment of the Galway Petition Case in 1872.) And, I ask, is not this the substance of the usual slang of the Masonic Club gentlemen of Dublin in their midnight club meetings? "*Il diavolo insegna a far le pentole ma non i coperchi.*"

"Freemasonry," says Brother Mason Felix Pyat, "with her wonderful organization, may, if she will, replace the Christian Church." (What a help this holy brotherhood would have been to Mr. Gladstone in settling the Irish Church question without commutation or Commissioners, who are now so worried by the London Audit Office of the Chancellor, on account of nameless thousands that have been religiously made away with under the craft passwords of Liberty, Equality, and Fraternity. Does Brother Lawson join in these views of Brother Pyat?)

Where is now the boasted toleration and respectful silence on religion which Freemasons in their white-washed hypocrisy inscribe on the frontispiece of their constitutions, declaring that they exclude all religion and all party spirit—denying the very foundation of their creed. May they not say with Shakespeare's Richard:

"But then I sigh, and, with a piece of Scripture,
Tell them—that God bids us do good for evil,
And thus, I clothe my naked villainy,
With old odd ends, stol'n forth of Holy Writ,
And seem a saint when most I play the devil."

RICH. III. Act. i, Scene 1.

Was not Voltaire a Freemason, that arch enemy of Christ and of social order? And has not Masonry identified itself with his efforts to crush and extinguish that Christ whom in his Masonic language he termed "the infamous one." (*Ecrasé l'infame!*) Brother John Macé, one of the most eminent of the Masonic body, at a great Masonic dinner at Strasbourg, proposed the toast of Voltaire *in the following words*: "To the memory of

Brother Voltaire, that indefatigable soldier. All the battles that he fought he gained on our behalf, and for our benefit." And it is a well-known fact that all the Masonic workshops, save one, subscribed to the erection of Voltaire's statue.* "Freemasonry is superior to all articles of faith," says the Grand Master of the French Freemasons, "anterior and superior to all religion," Another Masonic brother writes, "that Freemasonry is to give a new impulse to the world." (What a pity that that centre of all light, Molesworth Hall, could not devise a means of making the world go twice as often round the sun in order to give to the "brutalised" Irish population of "ignorant slaves" a double spring and harvest to help them to pay their Masonic landlords.)

Freemasonry is opposed not only to all forms of Christianity, but likewise to belief in God.

It has organised confraternities the members of which formally bind themselves to have neither baptism nor religious marriage, nor minister of religion by the bed of death. To every Christian the hour of death is a sacred and a solemn moment. It is for him the last hour of time and the beginning of eternity. What greater cruelty, what greater climax of irreligion could there be than for the members of any society to interfere at that solemn hour between the creature and the Creator, the parting soul and the coming Judge. Is it disbelief in that Creator that prompts such a system, or is it demon malice

* Monde Maconnique, p. 25, May, 1887

against the redeemed soul, or demon hatred of God? The Masonic Lodges of Belgium were the first to organise their members into such confraternities. The French and Italian Freemason Lodges soon followed the example. The Tenth Article in the Statute of L'Avenir Lodge of Paris is as follows:—"Lest the Free-thinker" (every fast young man wishes to think "free"), "should be prevented at the moment of death by strange influences" (those of his own family) "from fulfilling his obligations towards the Committee, he will give to three of the brothers" (to facilitate their mission in such a case) "a mandate, of which there shall be at least three official copies, giving full authority to these brothers to protest loudly if for any reason whatsoever" (suppose repentance) "his formal will and resolution should be disregarded, to be buried without any kind of religious rite." * This is called the right to die in freedom (*le-libre-mourir*). Yes, freedom from repentance, freedom from mercy, freedom to die, not as a man with an immortal soul, but as a brute beast. Thus, in the name of Liberty, Equality, and Fraternity, authority is gained to drive from the Mason's death-bed, father, mother, wife, sister, child, lest they should breathe in his ear hope, or the consolation of religion, which forgives and forgets the past, and calls the dying sinner to that paradise promised to the penitent of Calvary. By a formal mandate the body of the dying Mason and the corpse of the dead Mason belong to the

* *Monde Maçonnique*, t. 13.

Craft, that he may die a true Mason and be buried a true Mason. This is summed up in the phrase "dying without weakness." The form of the mandate is: "I wish to die and be buried civilly and Masonically." Such deaths are chronicled as: "He died without a minister of any religion." "He died faithful to his principles, and was buried without a priest." My readers will remember that it was this question of Masonic "Civil Burial" which has occasioned the downfall of the Government of France in the greatest crisis of Europe. This single fact proves that the irreligion of Freemasonry, in any country, can never be harmless; that in any country it may not only cause the downfall of the Government, but may be also the occasion of flooding it with torrents of the best blood of its children.

"Freemasonry is above all religions!" says the Venerable of La Fidélité Lodge; and soon afterwards he adds, "We are our own gods!" About a month ago our papers chronicled the avowed declaration of the Grand Orient of France, namely, that belief in God was not to form a part of Masonic belief. So that the Great Architect of the Universe was now to rank with Hiram Abiff, Hiram of Tyre, &c.

In the General Assembly of the Grand Orient, 13th June, 1867, including 269 delegates representing 183 lodges, and presided over by General Mellinet, this question was discussed as to whether they should retain the name of God in their formulas. Brother Gausar said: "Is it not true that Proudhon, one of the master-minds of this century has been received among the Free-

masons? Have not the young men of the Liège Congress been received? And the answer was: Yes, certainly; we have stretched out to them the hand of fellowship, and have said to them, Work with us" (applause). Proudhon was received a Freemason! a man who said, "God is the origin of evil!" and who, to the question, "What do we owe to God?" answered, "War!" Irish Christians, is it well to have our Irish notables of Government, Corporation, Poor Laws, and Railway Boards, binding themselves by oath to be brothers of such men, and boasting in their public meetings that they are so? And who, reader, were these young men of the Liège Congress, whose reception as Freemasons was greeted with applause? They were men who cried publicly, "Hatred to God!" "War to God!" "We will rend the heavens like a sheet of paper!"

("They who do not love religion," said Edmund Burke,* "hate it. The rebels to God perfectly abhor the Author of their being. They hate Him 'with all their heart, with all their mind, with all their soul, and with all their strength.' He never presents Himself to their thoughts but to menace and alarm them, for He is the avenger of their vices.")

The above are but a few declarations selected from thousands, and yet I believe that the Christian reader must be well-nigh sickened by the blasphemy of this universally benevolent society, which does not meddle in religion

* "*Thoughts on a Regicide Peace.*" Edmund Burke.

or religious differences. One more quotation, selected as being fitted to meet the hackneyed apology for Masonry which meets us every side: "Freemasons in England and Ireland are not what they are on the Continent." When Leopold, the last king of the Belgians died, the Belgian Freemasons celebrated a great funeral ceremony in his honour at the Grand Orient of Belgium. Amongst the mottoes and phrases adorning the walls of the Masonic Temple, the following declaration appeared, printed in large characters: "The soul emanating from God is eternal." The Louvain Lodge, "The Constance," protested against *these words*, declaring them to deal a blow against the fundamental principles of Masonry. This protest of the Freemasons of Louvain was warmly applauded. Where?—In *England*, as well as in France. The great English Masonic journal, published in London and called *The Chain of Union*, wrote as follows: "Who can affirm that the soul emanating from God is eternal? Who has any proof of it? For centuries, Popes and Councils have sought for this evidence and have not found it; and they will not find it in heaven, because the human soul is self-created. We (English Freemasons) support therefore our brothers of Louvain. It is with such phrases, always empty and emanating from fancy and imagination, that one arrives sooner or later at enslaving a country. Brothers of Louvain! you were right to protest!"

One and the same everywhere! You do well, Freemasons of Ireland and England, to say, "Right

you are!" to your brethren who are carrying on the work abroad. The very chronology of Freemasonry is a denial of Christianity; for instance, we have a Masonic address to our Lord Mayor, dated—not Anno Domini, 1876, but Anno Lucis, 5876.

So Freemasonry passes over the birth of Christ, and dates the dawning of the true light from the creation of the world, in proof that Freemasonry is older than all positive religion. It is 4000 years older than Christianity. It dates from the first man. It is all a system of natural religion under which infidelity seeks to screen itself. This natural religion and chronology of light, may suit such luminaries as the Masonic Lord Mayor, but it will never be acknowledged by Ireland and its Christian millions, who acknowledge Christ, not Masonry, to be the Light of the world.

No! to use their own language—"Let us refuse to carry a doubtful banner. Christians or Freemasons make your choice!" I hope our Dublin Christians will, then, make their choice, and drive from every public body every known member of it. For such, to use the words of Von Raclowitz, is the true state of affairs. "We plainly perceive that the minds of men are ranging themselves under two banners, upon one of which is inscribed the name of Christ the Son of God, and beneath the other are incorporated all to whom That Name is foolishness and a reproach" (Dollinger, p. 19). *Christians, make your choice!*

CHAPTER IV.

REVOLUTIONARY SPIRIT OF FREEMASONRY.

"False views, like that horizon's fair deceit, where earth and heav'n
but *seem*, alas, to meet."

"On the white flag Mokanna's host unfurl'd those words of sunshine,
'Freedom to the World!'"—MOORE.

FREEMASONRY demands Liberty and Equality for the world; there shall be no kings, as well as no priests! All must be changed. The world has grown decrepit, cumbered as it is with the clumsy and ungainly structures which yet bear up the despotic ministers of "Civil and Religious Despotism." These must be got rid of. All must be levelled down and filled up, that the great human family, freed from the trammels of religion and its irksome laws, may bask in the genial sunshine of liberty. Then comes Masonry with her mallet, to strike off the superfluities from the "rough ashlar" of humanity, her square and compass to regulate and measure its conduct, her two mystic pillars of Strength and Beauty, and all the tools for the building of the new temple of Reform. Religion is the only true and lasting foundation of society; so, as a consequence, any organization which saps, or tries to sap, the foundations of religion must of its own nature be essentially revolutionary. The Pagan world, from the light of reason and the instincts of the human heart, admitted and acted upon this principle, that religion was the basis and the bond of society. Hence, if they had

their Emperors, their Kings, and their chieftains, their palaces, their court pageants, and their triumphs, they had likewise their priests, their oracles, their sacred groves, their temples, and their sacrifice. History, too, bears witness to the fact that where the altar is overturned the throne soon follows; and who so cognisant of the fact as the Freemasons themselves.

I now propose to prove, from the language and the conduct of Freemasons, that Freemasonry is as revolutionary as it is irreligious, and that the final object of its plots is that which Barruel points out in the Knight Kadosh, the soul of Freemasonry, "to establish liberty and equality through the destruction of all royalty and the abrogation of all religious worship." "Such," says Mgr. Dupanloup, in his excellent pamphlet, page 93, "is the essential object of Masonry, to mine all social and religious order. It pushes its works of sapping and destruction in careful parallels, and at equal depths, under altars and thrones, those at least which are still standing; and he is blind indeed who does not see it! It says that it carries a torch to light the world, but it is the torch of the incendiary."

Brother Felix Pyat, from whom I have already quoted, calls Freemasonry "the Church of the revolution;" and M. Henri Martin fancifully styles it "the laboratory of revolution."

At this point, and before we go farther, a difficulty starts up demanding clamorously to be answered. It is this. How can Freemasonry be *revolutionary*, or hold these views in our country, *since the Prince of Wales*, the Lord Lieutenant,

Judges, members of the aristocracy, and persons holding high positions are members of, and leaders in, the order?

So were kings and statesmen, who were used as tools and puppets, and who fell helpless when their hour came. We look back to history, and we see that such names were but the names of the befooled; who, in calm and sunshine, might seem guardian sea-buoys of a rock, yet, when the wind of popular passion and revolution stirred up the depths and lashed into huge billows the angry waves of an unrestrained and irreligious populace, were but the sport of the storm that wrecked the ship of state.

Louis Blanc, in the history of his ten years' experience as a Freemason, speaks as follows: * "Thanks to its clever system of mechanism, Freemasonry found in princes and aristocrats, patrons rather than enemies. It pleased certain sovereigns, the great Frederick amongst the rest, to take the trowel and to gird themselves with the apron. Why not? The existence of the higher grades being carefully concealed from them, they knew of Freemasonry only what could be revealed without danger. . . . They had no need to trouble their heads about it, kept down as they were in the lower grades, where they saw but an opportunity of amusement, joyous banquets" (a portion of the system peculiarly suited to some, as His Royal Highness, the Prince of Wales), "principles taken up and laid down on the threshold of the lodges, formulas that had no re-

* *Vienna Freemason Journal*, No. 1. p. 66, 2nd Year.

ference to ordinary life ; in a word, only a comedy of equality. But in these matters, *comedy borders closely on tragedy*, and princes and nobles were brought to sanction with their names, and blindly to serve with their influence the hidden enterprises directed against themselves." This was a perfect picture from the pen of a notorious Mason of the state of affairs before the French Revolution.

In the Masonic disclosures, p. 18, we read as follows: "Liberty and equality, as figured by Solomon's Temple, form the most powerful auxiliaries in continually advancing our work. We must spare no effort to get into our power the most prominent members of the clerical and military professions" (hence our Calendar shows its military lodges, and the high Masonic positions of Very Reverend Churchmen). "Kings themselves, and princes, especially their children, their counsellors and ministers, in a word, all whose interests might clash with our principles."

Freemasonry led to his ruin Joseph of Austria, blinding him by fulsome and degrading flatteries, as "Dearest Joseph," "Beloved son," "Great immortal Joseph." She stoops to conquer, plays the hypocrite to deceive, and by an apparently plastic policy turns with the tide, equally the flatterer of Buonaparte as of Charles X., of Napoleon III. as of Bismarck. In the words of the last Grand Master of French Masonry, Laubiére, she was "philosophic before the Revolution, civic under the Constituent Assembly, and military under the Empire."

Freemasonry cringes to each rising power which

she fears may cause her overthrow—false to man as to God. On the crash of the great Revolution, she worshipped Napoleon. On his downfall, the Grand Orient, faithful to its principles, fell at the feet of Louis XVIII. When Charles X. and his son were driven away, Lafayette and Louis Philippe, the citizen king, who, as the Masons said, “thought it an honour to belong to them,” received the most extravagant orations from the lodges, as did also, in their turn the Republic of the Blue Masons, 1848, and Napoleon III., the author of the Coup d’Etat, their friend and brother. For proofs of devotion to civil authority and romantic patriotism must not be spared, and hypocrisy must lend an able hand, thereby to coax into the so-called “temples,” the members and chiefs of the powers that be; and Freemasons boast of their success thus: “We wander amidst our adversaries shrouded in threefold darkness. Their passions serve as wires whereby, *unknown to themselves*, we set them in motion, and compel them unwittingly to work in union with us. Under the very shadow of authority, Masonry carries on the great work entrusted to her.”*

The second blow is aimed at the aristocracy. Let the Masonic aristocracy of Ireland and England take notice of the following remarkable principle laid down by the head-centre of Masonry, Mazzini, by which, in the first volume of his autobiography, he declares the Masonic doctrine to be Republican. “Theoretically,” he says, “every nation is destined by the law of God and human-

* Cf. Vienna *Freemason's Journal*, MSS. for circulation in Craft, 2nd year of issue, No. 1, p. 66.

ity, to form a free and equal government that insures the future. Because the monarchical government is incapable of sustaining itself alone by the side of the popular element, it necessarily involves the intermediate element of an *aristocracy*, the source of inequality and corruption to the whole nation."

The practical means which he himself proposes for the carrying out of these most explicit ideas, I likewise recommend to the attention of our English and Irish aristocratic Freemasons, and Ireland's Masonic Chief Governor, and judges, and rulers, asking how it would be, were the Irish millions to adopt these publicly declared means—classed and named *the theory of the dagger*. "If by the theory of the dagger," says Mazzini, "you mean the language of one who says to an enslaved people" (the Irish for instance), "without a country or a national flag: Arise! slay, or be slain! You are not men, but machines, to be used at the good pleasure of your foreign rulers! You are not a people, but a race of despised and disinherited serfs! You are not Italians, but the Israelites, pariahs, helots of Europe. Arise, then, and exist! Arise, tremendous to all who oppose you, in the name of brute force! If your opponents disarm you" (he seemed to foresee the Irish Arms Bill), "create arms to combat them. Make weapons of the iron of your crosses, the nails of your workshops, the stones of your streets, the daggers you can shape from your workmen's files. Snatch by artifice and by surprise those arms by which the foreigner takes from you your honour, your property, your rights and your life."

To give an example of Masonic ideas with regard to revolutions in general, I may quote from a few reliable sources. The oracles of the Masonic order in Vienna* declared that the Masonic society proposed to itself, as its primary and ultimate end, to banish completely from amongst its members those contemptible distinctions of foreign birth, class distinctions and religious differences, and that all should be considered only as creatures of the same race, citizens of the same world, proprietors of the same earth, (Masonic landlords will, I am sure, see at once how this simple system would overcome all difficulties with regard to Isaac Butt's Tenant Bill). Joseph Mazzini further elucidates these principles in saying that, with the prejudices of foreign birth, the boundaries of states should also be swept away, and with class distinctions the kingly prerogative should likewise fall to the ground, and European society be nothing but an alliance of free European families, acknowledging neither man king, nor people made king."†

To what does all this lead? Revolution. The change must be made somehow. Barruel tells us how he heard the Worshipful Master of a lodge address the candidate in these significant words: "My dearest brother, the secret of Freemasonry consists in these two words—Equality! Liberty! All men are free, all men are equal, all men are brethren." Good men are taken with such words, which seem to promise a fair future for the great

* MSS. for the Brethren, 1st year, No. 2, p. 163, seq.

† "Life and Writings of Mazzini," by V. P. A. Taylor, M.P.

human family. Their revolution is a bloodless one, a gradual shaping and changing of the figures in the kaleidoscope till all form a new and brighter whole. But such is slow and uncertain, and bad men read the words by another light, the lurid light that shone midst flames and blood in the Revolution of 1792, and the Commune of 1871. The same writer (Barruel) states, that in his own lodge, during the "Reign of Terror," the simple members showed a leaning towards Monarchy, whilst the Worshipful Master remained what he was before, a furious Jacobin.

In the Freemason disclosures (page 14), we find the following: "Liberty and Equality are the two main advantages towards which our plans must tend, the employment of all possible cunning and powers of dissimulation being a matter of course. Hypocrisy must lend us her able assistance. We must continually search and probe vacillating minds, and set them in motion so gently that they may scarcely be aware of the slightest pressure. We must amuse them, carry them along with us, deceive them at the opportune time, make them in love with their own delusions, lull them to sleep in a sweet sense of their new dignity" (as Freemasons), "and only reveal our designs respecting them, when the goal is close at hand; and they, lost in the bewildering maze of an enticing and hopeless labyrinth, have neither the power nor the will to strike out into another path." (Now, reader, take notice.) "In the end, clinging closely to the guide who *has led them thus far*, they will be quite prepared *to regard the most startling and extravagant re-*

volution as the simple conclusion that must naturally be expected."

Would it not be well if our Masonic Lord Lieutenant were to consider the burden of these words, and reflect how many revolutions the Freemasons have caused in Europe since they were written and "disclosed."

"All Governments"* says the Revolutionary Mason Gregoire, "are our enemies, all nations are our friends; either we shall be destroyed or they emancipated, and emancipated they shall be. When the axe of freedom has struck down the throne, it will fall upon the head of anyone who strives to piece together its fragments."

Surely his words were verified in 1793 when, the axe of Masonry having felled the throne of the unfortunate Louis XVI., its agents put to death 1,022,351 of his subjects.

Without going into other Revolutions, we may take up the three great French ones of 1792, 1848, and 1871, and, by seeing how Freemasons acknowledged and boasted of these as their work, prove, beyond a doubt, that the Masonic Society is Revolutionary. Louis Blanc, a Freemason, gives us some idea of the manner in which the Freemasons laboured at this work of Revolution. "It is necessary," he says, "to conduct the reader to the opening of the subterranean mine, laid at that time beneath thrones and altars by revolutionists, differing greatly both in their theory and their practice from the Encyclopædists. An association had been formed, composed of

* *Moniteur*, Nov. 28, 1792.

men of every land, every religion, and every class, bound together by mysterious signs agreed upon amongst themselves, pledged by a solemn oath to observe inviolable secrecy as to the existence of this hidden bond, and tested by proofs of a terrible description. These men busied themselves with the performance of fantastic ceremonies, and the practice of works of benevolence, recognising amongst themselves no difference of rank, except the Masonic distinctions of Apprentice, Fellow-Craft, and Master Mason. Thus, we find Freemasonry to have been widely diffused immediately before the outbreak of the Revolution. Spreading over the whole face of Europe, it poisoned the thinking minds of Germany, and secretly stirred up rebellion in France, showing itself everywhere in the light of an association resting upon principles diametrically opposed to those which govern civil society.

"Freemasons did, indeed, make great outward display of obedience to law, of respect to the outward forms and usages of society, and of reverence towards rulers. At their banquets, they did, indeed, drink the health of Kings in the days of Monarchy, and of Presidents in the times of the Republic; such caution being indispensable on the part of an association which threatened the existence of the very governments under whose eyes it was compelled to work, and whose suspicion it had already aroused. This did not counteract the radically revolutionary influence continually exercised by Masonry, even while it professed *nothing but peaceful intentions.*"*

* "History of the French Revolution," vol. II. c. iii.

It was these revolutionary designs of Freemasonry which induced its Provincial Grand Master, the Prussian Minister, Count Von Haugwitz, to leave the Order (as I have quoted before). In the memorial presented by him to the congress of Monarchs at Verona, in 1830, which has since passed through many editions, he bids the rulers of Europe be on their guard against the "Hydra" (Masonry). "I feel at this moment persuaded," he writes, "that the French Revolution, which had its first commencement in 1788, and broke out soon after, attended with all the horrors of regicide, existed, heaven only knows how long before, having been planned, and having had the way prepared for it, by associations and secret oaths." The Prince of Wales and the Marquis of Abercorn ought to reflect on these words of experience, and not permit themselves to be made either the patrons or the tools of the "Hydra."

Freemasonry was the evil genius that brooded and bred, that inspired, guided, sustained, and accomplished all those deeds of blood, of revolution, of irreligion, of nameless vice and inhumanity in 1792, which have branded with the darkest dye of hell the Masonic authors, accomplices, and heroes of this first European campaign for Liberty, Equality, and Fraternity. On the 12th of August, 1792, the day on which the unfortunate Louis XVI. was declared, after a trial of 48 hours, to have forfeited his throne, and was led captive to the Temple, the legislative body passed a vote, deciding that, from this time, the date of "*Equality*" should be added to that of "*Liberty*;" in fact, the warrant for the

king's capture bore the date, "4th year of Liberty, 1st year and 1st day of Equality." Barruel, an eye-witness, tells us, that the Masonic brethren in Paris, considering that the time had come, when they were free to publish their secret, which they had sworn to keep, shouted aloud: "At last our goal is reached. From this day France will be one vast lodge, and all Frenchmen Freemasons. The rest of the world will soon follow our example." He declares that he himself heard some of the most reserved and silent of the Masons proclaiming publicly: "At last the object of our League has been attained—Equality and Freedom. 'All men are brothers and equals, all men are free,' was the whole purport of the law, the goal of our wishes, in fact our great secret." Freemasons acknowledge and boast that the French Revolution of 1848 was likewise their work. After the events of that dire February, they sang songs of triumph over the open success of their secret efforts.

A Belgian brother, Van der Heym, spoke thus: "On the day following the Revolution of February, a whole nation rose as one man, overturned the throne, and wrote over the frontal of the royal palace, the words, 'Liberty! Equality! Fraternity!' all the citizens having adopted as their own the fundamental principle of Freemasonry. The combatants had not long to battle before the victory over their oppressors was gained—that freedom won, which for centuries had formed the theme of Masonic discourses. We, the *apostles of Fraternity*, laid the foundation-stone of the *Republic*."

In the first days of the Revolution (1848), 300 Freemasons, with their banners flying over brethren of every rite representing French Freemasonry, marched to the Hôtel de Ville, and there offered their banner to the Provisional Government of the Republic, proclaiming aloud the part they had just taken in the glorious Revolution.

M. de Lamertine made them this answer, which was received with enthusiasm by the Freemason lodges: "It is from the depths of your lodges that the ideas have emanated, first in the dark, then in the twilight, and now in the full light of day, which have laid the foundations of the Revolutions of 1789, 1830, 1848."

Fourteen days later, a new deputation of the "Grand Orient," adorned with their Masonic scarfs and jewels, repaired to the Hôtel de Ville. They were received by M. Cremieux, and M. Garnier, attended by pages, who also wore their Masonic emblems. The Representative of the Grand Master spoke thus: "French Freemasonry cannot contain her universal burst of sympathy with the great social and national movement which has just been effected. The Freemasons hail with joy the triumph of their principles, and boast of being able to say, that the whole country has received through you a Masonic consecration. Forty thousand Freemasons in 500 workshops (Lodges), cheer you on with one heart and soul." Brother Cremieux, a Jewish brother, member of the Provisional Government, replied: "Citizens and brothers of the Great Orient, the Provisional Government accepts with pleasure

your useful and complete adhesion. The Republic exists in Freemasonry. If the Republic do as the Freemasons have done, it will become the glowing pledge of union with all men, in all parts of the globe, and on all sides of our triangle." The Communist Revolution was, according to the Freemason Thirifocq, "the greatest it had been given to the world to contemplate." A month before the troops entered Paris, the Freemasons made a solemn manifestation in favour of the Commune (yes, Marquis of Abercorn, it was made in favour of what you would consider the French Fenians). The official organ of the Commune gave a very full account, which, in abridged details, is as follows: "On the 29th of April, in consequence of an appeal made to all the lodges of the Orient of Paris, an immense crowd of Freemasons, carrying sixty-two Masonic banners, proceeded from the Court of the Louvre to the Hôtel de Ville, preceded by *five members of the Commune*. The whole body of the Commune presented themselves on the balcony of Honour to receive them. The statue of the Republic was there, girded with a red scarf, and surrounded by the trophies and flags of the Commune. The bearers of the sixty-two Masonic banners placed themselves successively on the steps of the staircase. The rest of the Masonic brethren grouped themselves in the Court. As soon as the Court was filled," says the official journal, "cries of 'Long live the Commune!' 'Long live Masonry!' 'Long live the Universal Republic!' were heard on all sides." Then, after an exchange of speeches, *in which the inseparable union of the Commune*

and Freemasonry were again and again proclaimed, and after Brother Thirifocq had made the following declaration: "If we should be foiled in our attempt to make peace, we will go all together, and joining our companions take part in the battle," the Freemason deputies, accompanied by the members of the Commune, marched out of the Hôtel de Ville, the band playing the "Marseillaise." Ten thousand Freemasons joined, and proceeded from the Hôtel de Ville to the Bastille, going down the whole line of the Boulevards, crossing the Champs Elysées, their immense column arrived at the ramparts, planted there their sixty-two banners, and held a parley with the Versailles Generals, in the hope of obtaining a peace based on the programme of the Commune. Failing to obtain such a peace, the Masons sent out, by means of balloons, a call to arms, "*from the Federation of Freemasons and their companions in Paris, to all the Freemasons of the departments.*" This appeal to arms ended with the words, "Long live the Republic! Long live the Commune of France leagued with that of Paris!"

Let our self-confident aristocracy, who now help on and encourage hatred to religion and civil authority, as it exists in other countries, take care that, sowing the whirlwind abroad, they do not reap the storm at home by God's just judgment. Let our Masonic rulers cast a glance back, and review the history of Europe since the great French Revolution, and see how many sovereigns have lost their thrones, some their lives, by the agency of secret societies stirring up the people to revolt. We have seen the unprincipled attacks of

such societies all branches of the great tree of Masonry, on sovereigns and potentates, as in the cases of the late King of Naples, the Queen of Spain, the Grand Duke of Tuscany, and the Pope of Rome. Freemasonry wages war, not against any individual king or ruler, but against all kings, all rulers, all dignitaries, all aristocracy, which latter they regard as "*the royalty of several*" and the corruption of society. Sad, then, is it to see, in the broad light of the nineteenth century, remarkable men in our countries link themselves voluntarily and boastfully with such a society. Wherever Freemasonry predominates entirely, and gets the rulers fully into its leading-strings, and under its fatal influence, as in Prussia, Italy, Spain, Brazil, and France in the days of the Commune, then we find the rulers and the government lending ready hands to the war against God by persecuting laws, a reptile press, and an infidel education. Such Masonic rulers and tools of Masonry are present and future scourges to their countries, who sow and have sown "the whirlwind," and shall assuredly "reap the storm." Freemasonry and the Eastern plot may, in the judgment of the ignored God, help to solve sooner than they expect Napoleon's doubt as to Europe's future, Cossack or Republican.

The French historian, Darras, sums up the attitude of Freemasonry in these words* "Voltaire had sworn to disseminate the deism of England; at the same time another importation of the same stock

* *Hist. of the Church*, vol iv., p. 471.

was spreading in France, in Germany, and in Italy. Under the name of Freemasonry, a secret society, claiming to have inherited the traditions of the Templars, gathered together, under the pretext of the public good, men of the highest wealth, rank, and intelligence. All the emblems of the society related to the fundamental idea of the building of a temple (Solomon's). In the idea of the founders the temple was, doubtless, to be a new world freed from all religious belief, hierarchical subordination, or regular form of government. Freemasonry thus concentrated within itself all the germs of destruction, all the hidden poisons that were to break forth to the ruin of the social body. The members were admitted only after a mysterious and fearful ordeal. They were bound to strict secrecy concerning all they might see or hear in their Lodges, as they called their assemblies. The real object of the Institution was known only to a few leaders, and never intrusted to the private members, who were amused with vain formulas and mysterious symbols, true children's toys. It was enough to have gathered together a secret army, perfectly disciplined, ready to rise at the first signal against the Church and society. Surely, the Revolution of 1789 that volcano whose lava had long been boiling in the heart of the secret societies, should have sufficiently enlightened every honest mind as to the real aim of those dangerous societies; yet, Freemasonry lives even in our own day, and governments, with a fatal want of foresight, think it sufficient for their safety, to place at the head of the sect some well-known or devoted names.

(such as the Prince of Wales, the Marquis of Abercorn, Lord Massarene, Marquess of Conyngham, Lord Newry, Lord Dunboyne, &c., as well as some of our learned judges, and lawyers, and saintly prelates.) "It is a cloak thrown on the billows of the sea."

Political rulers, however, have been known, from the force of sad state experience, to prohibit Freemasonry.

In the year 1735, the States-General of Holland proscribed the secret Masonic League, and the French government imitated the example in 1737. In 1757, in Scotland, the Synod of Stirling adopted a resolution debarring all adhering Freemasons from the ordinances of religion.* (Our gracious Queen may feel very thankful that the pious Calvinists of the present day do not deny her the Scottish Sacrament, whilst paying a visit to Balmoral, considering that in 1836 she acted as godmother, through her proxy, Sir George Grey, Secretary of State, to the Infant Lodge, No. 4, of Dublin, which has since been called by her name.)

The Great Council of Berne proscribed Freemasonry in 1748, Bavaria followed in 1799, and its total suppression took place in 1845. The Regency of Milan, and the Governor of Venice, acted in a similiar manner by it in 1814. John VI. of Portugal prohibited Freemasonry in the strictest manner in 1816, and renewed it in 1824. In 1820 several lodges were closed in Prussia for political intrigues; and in the same year Alexander V. banished the Order from the whole Russian

* Mackey's "Lexicon of Freemasonry," pages 248-8.

Empire. A similar occurrence took place four years later in Modena and Spain. Yet statesmen, authors, and speakers, appear by common consent to shrink back and cower before this "noli me tangere"—Hydra of Irreligion and Revolution. Let us listen to the words of the ex-Master Mason Barruel, on the subject.

"To whatever creed, to whatever government, to whatever class of society you belong, as soon as the plans and sworn designs of the secret society (Freemasonry) comes into operation, there is an end to your clergy, your government, and your laws, your property and your authority. All your possessions, your lands and your houses, your very families and firesides; all these, from that day forward you can no longer call your own."*

As far back as 1849, de Laménais gave in the "Reforme" the following truthful sketch of the impending disasters, such and the same as Englishmen might give to the seething millions of England.

"In virtue of his sovereign prerogative, man rises up against God and declares himself to be free and equal to Him. In the name of *Freedom*, all political and social institutions are overthrown; in the name of *Equality*, all hierarchies are destroyed, all religion and political ascendancy is abolished. Then the reign of violence, of hatred, and of terror, begins over the corpse of priest and king—a fearful fulfilment of the prophecy: 'a whole nation shall rise up, man against man,

* *Memoires pour servir à l'Histoire du Jacobonisme, vol. 1. p. 20, Hamburg, 1803.*

neighbour against neighbour, amidst terrible confusion, the child shall rise against the old man, and the people against their great ones.' In order to depict those terrific scenes of horror and crime, of license and butchery, this carnival of error, this chaos of outlawry and debauchery, these blasphemous shouts and devilish songs, the dull and unceasing sound of the destroyer's hammer, and the executioner's sword, the explosion of bursting mines, and the yells of exultant joy which hail the widespread carnage; in order, I say, to depict scenes such as these, it were necessary to borrow the language of demons, as such human monsters seem to have rivalled them in fury." (*Cf. Journal de Bruxelles*, Dec. 3rd, 1849.)

CHAPTER V.

THE SYSTEM AND ORGANIZATION OF FREEMASONRY.

"I'll slay more gazers than the basilisk;
I'll play the orator as well as Nestor;
Deceive more slyly than Ulysses could,
And like a Sinon take another Troy:
I could add colours to the chameleon,
Change shape with Proteus for advantages,
And set the wond'rous Machiavel to school."

SHAKESPEARE

THERE is no railway company or tramway company in the world, that has laid its engineering lines with more care, caution, precision, or experience *than Freemasonry has done*, in order to reach *and compass* the end and object of its organization. To attain this goal it takes the straight

line when possible, the curve when useful, the tunnel when necessary. It advances by night and by day, by sunlight and lamplight—at one time a mere traffic train, at another a government express. Hence, examining Freemasonry by the light of history and experience, I shall endeavour to bring before the reader the various subtle and unprincipled means, by which it accomplishes, and everywhere strives to accomplish, its great object.

As we have seen, that object is, to make of the human race one great family, without any distinction of religion or class. In order to eradicate all religious distinction, Freemasonry aims, through the denial of revelation, to establish what might be called a natural religion, which teaches no belief and imposes no particular moral obligation. To erase all distinction of class, Freemasonry teaches that all are equal children of nature, and therefore as such have equal rights of property and rank. All are equal—therefore all property is common. All are equal—therefore no one has a right to command, and there is no obligation to obey. Freemasonry seeks to overthrow authority by universal change, reform, and revolution, and to establish a universal brotherhood. Priests, kings, rulers, and governments reign over society, and maintain its distinctions of class and rights of property, and are, hence, objects of hostility, adversaries and obstacles to be swept away and buried. In this chapter we shall study how Freemasonry proposes to work out these ends.

I believe that it is most difficult to con-

vince the great body of my readers as to the real nature of Freemasonry, but I shall try to do so, well aware how startling the revelation must be to most of them. In former chapters, by a study of their oaths and ceremonies, we have seen the gradual training of its youthful candidates to irreligion and loose principles sufficient to undermine any civil government which would maintain religion or Christian morality. We shall now suddenly open up and bring to light the fundamental principles and the wide scope of Masonic aspirations, to attain which the rest of the system is but an astute and serpentine code of rules, varying according to the circumstances, the form of government, and the atmosphere of popular opinion, wherever Freemasonry may chance to be working out its ends. Do not wonder, then, if instead of seeing the over-ground temple of Masonry, which is built in the public thoroughfare, we excavate and, throwing up the concealing earth, reveal the deep-laid foundations and the subterranean chambers of this anti-christian and anti-social Pandemonium. I shall prove all from authentic Masonic documents and facts, and challenge Freemasons to deny or disprove either. As some of these must necessarily be foreign, and difficulties arise with regard to the implication of Irish and English Freemasons, I must refer my reader to the chapter on Connection, in addition to the significant facts which we shall study in the present one.

To follow this serpentine society through all its windings and intricacies would far exceed

the limits of a pamphlet. We can do little more than glance at the chief means by which it secures and holds its votaries, and works out its ends. It swells its numbers by its many advantages and attractions. It is iron-bound by oaths, and cloaked and concealed in secrecy and symbolic language; organised as it is to be a supreme, governing power, with designs that are deep-laid and concealed—now hinted at, now completely hidden—now half-revealed, now fully cloaked; setting forth only what seems just and feasible, and holding back for a safer opportunity the end and object so earnestly desired, but which cannot yet be accomplished. The Masonic brotherhood are gradually prepared by occasional lights, in the sayings and speeches of Masonic orators, either flashed out on them to blight at once long-cherished feelings, or laboriously dropped as seed which is to bear fruit in time. Thirty-three grades and oaths, and ceremonies of progressive initiation, test the character and advancement of the Mason, and in how much he may be trusted. Fools remain fools, but are made useful. Knaves become greater knaves from instruction, secured impunity, and organised support. The ruling, designing Worshipful Masters of the craft know their men, watch their opportunities, tack or spread their sails to the wind, and patiently await the wave and tide to accomplish their long-projected landing, invasion, and conquest.

In order fully to grasp and understand the extent of the evil influence of Freemasonry, we must consider that all the secret societies

of any consequence in Europe and America are but off-shoots of Freemasonry. The public trials of the years 1821-1831, and 1848, proved beyond a doubt that all these societies had common centres which directed all their secret movements. The Carbonari had their governing head-centres in Italy, France, Belgium, and England. Young Italy, young Switzerland, young Hungary, which caused the revolutions of Vienna, Berlin, and Prague, showed a similarity in their objects, and in the means used for their attainment, which bore undoubted evidence to a common understanding and direction. Freemasonry directed all. Carbonarism was founded by Maghella, a Freemason, who exempted from initiation and probation all Freemasons who desired to become Carbonari. Illuminism was founded by Weishaupt, a Freemason, and all its first members were Freemasons.* The Philadelphians, the reformed European Patriots, and the Decisi, were, in their turn, three offshoots of Carbonarism. The symbols of the Decisi were—lightning darting from a cloud, and striking a crown and mitre like the Knights Kadosh; the Phrygian cap upon a skull between two axes, and a skull and cross-bones. According to the "Memoirs of the Carbonari," among their officers was a Registrar of the Dead, who kept a registry of the names and condition of their victims.

The official report of the Conspirators of Macerata, Oct. 1818, published by order of Pope Pius

* Findel's History of Freemasonry.

VII., declares that, from the documents and the public confessions of the conspirators themselves, it was evident that they owed their origin to Freemasonry. Any one who has read the statutes and ritual of Carbonarism will see that it is one and the same as that of Masonry. The statutes of reformed Carbonarism were revised and modified by Bazard, Buchez, and Flotard, who, as well as Dugied and Joubert, who introduced Carbonarism into France, were Freemasons. Mazzini, founder of the Society of young Italy, young Switzerland, young France, young Hungary, was a Carbonaro, and was acknowledged by the Freemasons as a brother Mason of great merit, on the occasion of whose death, the Grand Master and the Orient of Freemasons requested all Masons to go into mourning; and one of their lodges is at present called by his name. A like honour is paid to Garibaldi, an old Carbonaro, who is to-day a Grand Master Mason, and the first Mason in Italy. Illuminism, soon after its foundation by Weishaupt, would have collapsed for want of money and from the indifference of its members, had it not been saved by Knigge, a young Mason, who succeeded in having it incorporated with Freemasonry. A member of one secret society is entitled to be received with a corresponding rank into any society which may be subsequently formed, so that Freemasons are entitled to as high a rank in Carbonarism, or any other offshoot society, as they have already attained in Masonry. All are merely offshoots of Freemasonry, and under her control, and have all the same end and object in view.

The number of those whom Masonry adm

to a full knowledge of her plans are comparatively small, and she must be fully convinced of their talents and aptitude. How necessary, then, it is to have armies of agents ready to execute her sanguinary, socialistic, sacrilegious designs with dagger, torch, or poison, but whose disreputable acquaintance she may "cut" in public when the occasion requires it. So, when Freemasonry found herself suspected by the governments established in 1815, she found it convenient to change her name, and her fair fame suffered no injury from the doings of Italian Carbonari.

Nevertheless, Freemasons may be classified thus: 1st class, Those who retain the name and external paraphernalia of Masonry. 2nd class, Those agents who mix actively in political conspiracies where the government is Catholic, who do not retain the name of Freemason, yet use the statutes, oaths, and ceremonies of Masonry with the same end and object. 3rd class, Associates, or members of various denominations, having at their head one or more Freemasons, with or without the mask of a secret association, and enrolled with more or less reserve, according to time or circumstances. One of this latter class was Voltaire, who was not officially enrolled until shortly before his death. Masons of this class frequently do the work of Masonry whilst pretending to be in the opposite camp.

I do not refuse to admit that a person not a Mason (as in France and Germany) may found, or attempt to found, a secret society; but such *societies are of little moment*. Behind the bulwark of *secret societies* Freemasonry entrenches herself

and watches while they do her work. Unknown to themselves they are deeper in her secrets than many Masons of advanced grades, for they accomplish and execute Masonry's great secret.

In the *Lexicon of Freemasonry*, p. 325, Mackey, after some remarks on the universality of Masonry, goes on as follows :—

“The evidence of these assertions will be found in the following table of the countries in which Freemasonry is *openly* and *avowedly* practised, by the permission of the public authorities. *Such places as Italy where, owing to the suspicious intolerance of the government, the lodges are obliged to be holden in private, are not mentioned.*” Then follows the table too long to be given here.

Over both “*the avowedly practised*,” and “*those holden in private*,” Scotch and English Freemasonry rule.

“The ancient and accepted Scotch rite,” Mackey tells us,* “is, next to the York rite, the most extensively diffused throughout the Masonic world. Supreme Councils, or lodges, of this rite, exist in England, Scotland, Ireland, France, Belgium, the United States, and many other countries. This administrative power of the rite is deposited in Supreme Councils of Sovereign Grand Inspectors-General.” Italy, likewise, belongs to the Scotch Rite.

* “*Lexicon*” of Freemasonry, p. 308.

SOVEREIGN GRAND INSPECTORS-GENERAL.* REPRESENTATIVES

From	
The Supreme Council of France,	M. P. J. W. Melville, 33o.
The Supreme Council of S. Juris.,	M. P. J. W. Melville, 33.
U. S. A.,	
The Supreme Council of N. Juris.,	The Earl of Rosslyn, 33o.
U. S. A.,	
The Supreme Council of Belgium,	Ill. Bro. S. E. MacRitchie, 33o.
The Supreme Council of Brazil,	Ill. Bro. Will Man.
The Supreme Council of Italy,	Ill. Bro. L. Mackersey, 33o.
The Sup. Council of Switzerland,	Ill. Bro. L. MacKersey, 33o.
The Supreme Council of Greece,	Ill. Bro. Col. A. C. Campbell.
The Supreme Council of Colon.,	
The Supreme Council of Dominion	Ill. Bro. D. Mackersey, 33o.
of Canada,	
At	
The Supreme Council of France,	Ill. Bro. Jean Adolphe Vittecoq,
	Paris, 33o.
The Supreme Council of S. Juris.,	Ill. Bro. Luke E. Barber, 33o.
U. S. A.,	
The Supreme Council of N. J. is,	Ill. Bro. C. L. Woodbury, 43o. '
U. S. A.,	
The Supreme Council of Belgium,	Ill. Bro. Louis Riche, 33o.
The Supreme Council of Brasil,	Ill. Bro. Antonio Gomes de Mattos,
	Jr., 33o.
The Supreme Council of Italy,	Ill. Bro. M. Zaccaria, 33o.
The Sup. Council of Switzerland,	Ill. Bro. L. Ruchonnet, 33o.
The Supreme Council of Greece,	V. P. N. Damaskinos, 33o.
The Supreme Council of Colon,	Ill. Bro. F. W. Ramsden, 33o.
The Supreme Council of Dominion	Ill. Bro. John V. Ellis, 33o.
of Canada,	

It would be impossible, as I have said, to treat of this masterpiece of organization in all its details, but an idea of its wily perfection may be gathered from a perusal of the following selection from the General Statutes of the Order, which Article 531 describes as "The authorised collection of the Freemason laws of the Scotch rite universally acknowledged, and which are known and called under the title of 'The General Statutes of the Order.'"

* "Cosmopolitan Masonic Calendar," p. 158.

Art. 530. "The Masonic legislation of the Scotch rite emanates from the Grand General Diet of the Order, of which the original and supreme seat is fixed and perpetual in the Orient, or Grand Lodge of Edinburgh. There the legitimate representatives of Masonry of the Scotch rite of every nation of the political world have a voice."

Art. 532. "The General Statutes are obligatory on all lodges, and upon all the Freemasons of every grade and degree of the two hemispheres."

Art. 11. "Every lodge, or chapter, has a representative in the Orient, or Grand Lodge. The Grand Lodge, or Orient, of every country, has a government or administration, peculiar to itself, of all the Freemasons of the country, but never discusses or calls into question the General Statutes of the Order. The Grand Lodge also corresponds with all the Orients, or Grand Lodges of foreign countries."

Art. 18. "Every Freemason regards as *profane* those whom he does not regard as his brothers, and he should never reveal to them, or give them the slightest idea of what passes in the lodges, or of the signs and secrets of the society."

Art. 19. "The same precaution should be used towards brethren not initiated into the same degree."

Art. 23. "A lodge should be as far as possible concealed from the view of *cowans*."

Art. 28. "The Hall of the *Temple* should have no entrance but the door, and the windows should never be opened if accessible to the gaze of *cowans*. Secrecy is the first characteristic of our order."

Art. 215. The brother Hospitaller is an official

upon the selection of whom too much care could not be bestowed. He is one to whom the lodge confides its most important interests. He is one who should possess, in addition to a sweet and sensible disposition, sufficient talent, much activity, and all the qualities which belong to his office, which are those of a doctor, as well as a lawyer, &c.

Art. 216. "He should visit every day the sick brother."

Art. 217. "All the brethren are obliged to visit the sick brother, each in his turn, one every day. The brother Hospitaller is, by his office, obliged to see that they do so, and to report to the lodge the neglecting brethren."

Art. 218. "The sick brothers *are obliged never to refuse* the visit of the visiting brother."

Art. 219. "If the sickness is serious or dangerous, the Hospitaller brother is obliged to see that the sick brother gives up to him, or the visiting brother, all the papers, jewels, badges, &c., of Masonry, which are to be deposited in the Archives of the Lodge, and which, if the brother recovers, are to be faithfully delivered back to him."

Art. 220. "In case of death the Venerable, or Grand Master, instructed by the Hospitaller, assembles the lodge, and names a committee to attend the obsequies of the dead. All the brothers of equal or inferior degree to the dead, should attend the funeral, and carry their Masonic badges beneath their garments" (origin of civil funerals).

Art. 222. "In the case of a great misfortune *or affliction* of a brother, the brother Hospitaller

will also take notice to announce it to the lodge, so that they may assist him, and even use their influence with the Profane, so as to give him all possible assistance, to which, *by a mutual oath, he has a sacred right.*"

Art. 226. "The *Librarian* must not allow any brother to read or receive a book belonging to a degree higher than his own."

Art. 229. "No one can be an honorary member of any degree unless he swears the oath."

Art. 231. "Artistes only of three degrees are not taxed, but are not admitted to the secrets."

Art. 235. "Every lodge can have as many servant brothers as required."

Art. 236. "They should know how to read and write, and be sufficiently prudent never to be indiscreet."

Art. 237. "The first, or head, of the servants is necessarily admitted to the Masonic mysteries exclusive of any tax. The others are simply instructed in the signs of the first Scotch Degree (Entered Apprentice) and of the pass-words, and whatever else is necessary in the preparation of the different chambers, and the duties they have to perform under an oath of fidelity and silence."

Most of the statutes that follow refer to the oaths which we have already studied, and the proficiency of candidates and officers. Mackey gives the following under the head of Proficiency, in his "Lexicon," p. 273 :

"One of the requisite qualifications for advancement to a higher degree is suitable proficiency in the preceding. . . . Some grand lodges, viewing the necessity of proficiency in its proper light

have strengthened the ancient regulations by express rules. The *proficiency of officers* is also an important requisite. No brother should accept office in a lodge unless fully qualified to perform its duties. . . . In February, 1844, the *Grand Lodge of Ireland* adopted, on this subject, resolutions declaring that no brother should be considered eligible for, or admissible to, the office of Junior or Senior Deacon until, by strict examination in open lodge, he shall have proved himself able to administer the mysteries of initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he has proved that he is able to pass a candidate to the second degree; nor for the office of Master, until he has proven his ability to enter, pass, and raise a candidate through the three degrees."

The revolutions, with their piles of burning churches and their streams of human blood, as well as the selfish injustice, self-aggrandisement, and self-gratification, which meet our eyes daily and hourly, are but the means used by Freemasonry to forward and to combine organised agents of every country, rank, age, and passion, for forwarding the great end of Masonry. The first and the greatest step is that expressed by Voltaire, the chosen Apostle of Freemasonry, in the words, "Ecrasé l'infame!"—which words, in the phraseology of the English *Times*, means to "stamp out" Christ and Christianity. Hence, then, the Pope, the Church of Christ, the *Councils*, the *encycliads*, the definitions, the *excommunications*, the syllabuses, and the jubilees,

the cardinals, the bishops, the clergy, the orders, and every person, or number of persons, every demonstration, or document, which advocates Christ or Christianity, are, according to grade or efficiency, objects of the hostility and persecution of Freemasons.

We shall, therefore, dive into the high tide of Masonic ideas by a study of the following translation of the secret official documents published in Italy by the highest authorities of the order, for the guidance of the active head-centres of Masonry in 1818, under the title of "Permanent Instructions, or Practical Code of Rules; Guide for the Heads of the Highest Grades of Masonry." The original Italian document was given to Nubio, one of the Supreme Vendita, in 1824, when he was sent to Rome to carry it into effect, and it was to this Instruction that he referred when he wrote from Forli to Signor Volpi: "As I have written to you before, I am appointed to demoralise the education of the youth of the Church." When these documents were lost, the Freemasons offered fabulous sums for their recovery. These secret "Instructions," intended only for a chosen few Masons of heavy calibre, were written three years after what was called the "Restoration" of 1815, by a number of veteran Freemasons, all born in the past century, who had preceded, made, planned, and passed through the French Revolution of 1789. They were ripe with the republican notions of France and Italy. They had survived their works, and had been in a great measure defeated, or at least modified by Napoleon, in whose hands they were like a

boat in the hands of new pilots, and, stunned by the many changes, were motionless for a time. In 1815, brought, as it were, in presence of a new world, they took breath and courage, and gathering up the broken threads of the tangled skein, determined to spend the rest of their lives in restoring, if possible, the web commenced in 1789 and 1783. The principal author was supposed to be a man of the name of Filippo Buonarrotti, one of the great correspondents of Nubio. From his biography, given in the eighth volume of the "Mondo Segreto di Castro," he would appear to have been an apt pupil and follower of Nubio's principle, "*Ama nesciri et pro nihilo computari.*" He was born at Pisa, in 1761, was a friend of Robespierre, and an enemy of Napoleon, against whom he always conspired. He was a centre in Paris of both French and Italian Carbonari. He had been one of the principals in 1821, and in 1830 founded the sect of the Apofesimeni. In a published record, entitled, "Bologna of the New Secret Society, 1835," we find the name of a young man, Guiseppe Petroni, afterwards a celebrated Mazinnian, and now Grand Master Aggunto of Roman Masonry of the Via della Valle, who was likewise one of this noble band. My readers may now thoroughly understand the character of the authors of this secret and curious document of the "Instructions." It is a *resumé* and summary, expressed in the clearest terms, of the aim of Freemasonry and the means by which it is attained. Freemasonry antecedent to the French Revolution, Freemasonry during the French Revolution, Freemasonry re-

vived after the Restoration, Freemasonry to-day, is one and the same, using the same means to work out the same end and object.

So these old conspirators of the past century wakened up in 1815 from their long sleep more energetic than ever, and as a first step towards reviving their secret society work, wrote the following "Permanent Instructions," as a guide for the *higher initiated* who were chosen to command the whole Masonic movement, especially in Italy:

"Now that we are constituted in an active body, and that our Order begins to reign as well in places most remote as in those that are nearest our centre, one great thought arises, a thought that has always greatly pre-occupied the men who aspire to the universal regeneration of the world" (Bismarck, Garibaldi, Gambetta, Napoleon III. Cavour, Palmerston, &c.), "that thought is, the Liberation of Italy, for from Italy shall one day issue the freedom of the entire world—a Republic of Fraternity, Harmony, and Humanity. This great idea is not yet comprehended by our brothers of France. They believe that revolutionary Italy can only plot in the shade, and accomplish the stabbing of a few spies, or traitors, meantime bearing patiently the yoke of facts accomplished elsewhere, for Italy, but without Italy. This error has been very fatal to us. It is useless to combat it with words which would only propagate more. It is necessary to annihilate it with facts. And in the midst of anxieties, which agitate the most vigorous spirits of our society, one there is that

can never be forgotten. THE PAPACY ever exercises a decisive influence over the lot of Italy. With the arm, the voice, the pen of its innumerable bishops, monks, nuns, and faithful of all latitudes, the Pope finds everywhere persons enthusiastically prepared for sacrifice, and even for martyrdom, friends who would die for him, or sacrifice all for his love. It is a mighty lever, the full power of which few Popes understood, and which has as yet been used but partially. The question of to-day is not the reconstruction of a momentarily weakened power. *Our final aim is that of Voltaire and of the French Revolution,—the complete annihilation of Catholicism, and ultimately of Christianity.* Were Christianity to survive, even upon the ruins of Rome, it would, a little later on, revive and live. We must now consider how to reach our end with certainty, not cheating ourselves with delusions, which would prolong indefinitely, and probably compromise the ultimate success of our cause. Harken not to those boastful and vain-glorious French, and thick-headed Germans, and hypochondriacal Englishmen, who seem to think it possible to end Catholicism, at one time by an obscene song, at another by an absurd sophism, and again by a contemptible sarcasm. Catholicism has a vitality which survives such attacks with ease. She has seen adversaries more implacable and more terrible far, and sometimes has taken a malicious pleasure in baptising with holy water the most rabid amongst them. We *may*, therefore, allow our brethren in those countries to work off their frenzy of anti-catholic

zeal, allow them to ridicule our Madonnas and our apparent devotion. Under this cloak, we may conspire at our convenience, and arrive, little by little, at our ultimate aim."

The reader will now begin to understand the great Masonic idea, "United Italy and no Papacy," which idea and "ultimate aim" European Freemasonry has been working out, from 1818 to 1876. A continuation of this Masonic "Instruction" will throw some light on Bismarckian and European policy.

"Therefore," continues the Instruction, "the Papacy has been for seventeen hundred years interwoven with the history of Italy. Italy can neither breathe nor move without the leave of the Supreme Pontiff. With him, she has the hundred arms of Briareus; without him, she is condemned to a lamentable impotency, and to divisions and hostility, from the foot of the Alps to the last pass of the Appennines. Such a state of things must not remain. It is necessary to seek a remedy. Very well. The remedy is at hand. The Pope, whoever he may be, will never enter into a secret society. It then becomes the duty of the secret society to make the first advance to the Church and to the Pope, with the object of conquering both. The work for which we gird ourselves up, is not the work of a day, nor of a month, nor of a year. It may last for many years, perhaps for a century; in our ranks the soldier dies, but the war is continued. We do not at present intend to gain the Pope to our cause, nor to make him a neophyte to our principles, or a propagator of our ideas. Such would

be an insane dream. Even should it happen that any Cardinal, or any Prelate, of his own will, or by deception, should share in our secrets, such would not be a reason for desiring his exaltation to the Chair of Peter. Nay, his very exaltation would be our ruin; for this reason that, his apostasy being prompted by his ambition alone, that very ambition of power would necessarily impel him to sacrifice us." Catholics! what must we consider Freemasonry, when Freemasons themselves pronounce it an apostasy from Catholicity, and foresee that a power fully acquainted with them and their machinations would, as a consequence, seek to crush them. "That which we should seek," continues this most explicit of documents, "that which we should await, as the Jews await a Messiah, is a Pope according to our wants. An Alexander VI. would not suit us, for he never erred in religious doctrine; a Pope Borgia would not suit us, for he was excommunicated by all the thinking philosophers and unbelievers for the vigour with which he defended the Church. We require a Pope, bound hand and foot by regal authority, and by the freethinkers. Such would be a great Pope for us, if such a Pope were possible. With such a one we should march more securely to the storming of the Church than with all the little books of our French and English brothers. And why? Because it were useless to seek with these alone to split the rock upon which God has built his Church. We should not want the vinegar of *Hannibal*, nor gunpowder, nor even our arms, *if we had but the little finger of the successor of*

Peter engaged in the plot; that little finger would avail us more for our crusade than all the Urbans II. and St. Bernards for the crusade of Christianity. We trust that we may yet attain this supreme object of our efforts. But when? and how? The unknown cannot yet be seen. Nevertheless, as nothing should move us from our mapped-out plan, we must labour at our newly-commenced work as if to-morrow was to crown it with success. We wish, in this Instruction, *which should be kept concealed from those simply initiated*, to give advice to the rulers of the Supreme Vendita, which they, in turn, should inculcate to the brethren by means of Insegnamento, or *Memorandum*.

“Little can be done with old Cardinals and with prelates of decided character. Such incorrigibles must be left to the school of Gonsalvi, and, in our magazines of popularity and unpopularity, we must find the means to utilize, or ridicule, power in their hands. A well-invented report must be spread with tact amongst good Christian families: such a Cardinal, for instance, is a miser; such a prelate is licentious; such an official is a freethinker, an infidel, a Freemason, and so on in the same strain. These things will spread quickly to the cafés, thence to the squares, and one report is sometimes enough to ruin a man. If a prelate, or bishop, arrive in a province, from Rome, to celebrate or officiate at some public function, it is necessary at once to become acquainted with his character, his antecedents, his temperament, his defects—especially his defects. If he should be our enemy—an Al-

bani, a Pallotta, a Bernetti, a Della Genga, a Riverola—at once trap him, entangle him in all the nets and snares you can. Give him a character which must horrify the young people and the women; describe him as cruel, heartless, and bloodthirsty; relate some atrocious transaction which will easily cause a sensation amongst the people. The foreign newspapers" (such as the *Times*, *Daily News*, *Telegraph*, &c.) "shall learn and copy these facts, which they will know how to embellish and colour according to their usual style. For respect due to truth show, or better still, quote from some respectable fool as having quoted the number of the journal which has given the names, acts, and doings of these personages. As in England and in France, so also in Italy there will be no lack of writers who well know how to tell lies for the good cause, and have no difficulty in doing so. One newspaper publishing the name of a Monsignor Delegate, His Excellency, or Eminence, or Lord Justice, will be quite sufficient proof for the people; they will require no other. The people here around us in Italy are in the infancy of Liberalism. At present they believe in the Liberals, after a little they will believe in anything."

From a perusal of this part of the plot we may understand the English *caste* papers blackening, on every occasion, the character of Cardinal Antonelli, and every other able and stanch supporter of Christianity, morality, and social order. Many good people are entrapped by these cunning and deep-laid plots, and become the severest

critics, condemning, without knowledge or authority, persons of the highest virtue and position upon a malicious newspaper report.

About six years after the publication of this extraordinary production, Signor Nubio, the Masonic Stephens of the day, was, as we have seen, sent by the framers of the "Instructions" to become the head-centre of its executive power in Rome, the Eternal City being, in Masonic ideas, the "Christian Fortress to which they must ever lay siege," and where he was to undertake the "demoralisation of the education of the Church." There, for five years, Signor Nubio silently, like a Masonic *fossor*, mined, or strove to mine, his subterraneous way under the chair of Peter. In 1829 Leo XII. died, and Pius VIII., of Castiglione, succeeded him. In an Encyclical letter to the bishops of the world, dated 24th May, 1829, the first year of his pontificate, having repeated the excommunications of Clement XII., Benedict XIV., Pius VII., and Leo XII., against Freemasons, he wrote, "We have resolved to bring under your particular notice a special plan of action lately designed, the object of which is to corrupt the youth educated in our universities and colleges. Everywhere they try by every means to appoint irreligious masters, who will instruct their students in the infidel doctrines of Baal, opposed to revelation. Take care that in your dioceses those entrusted with the education of youth be remarkable for their virtue and morality, as well as for proficiency in science and literature." He passes next to speak of the corruption which this sect diffuses by means of bad

and obscene books; and concludes with an advice to them not to permit themselves to be deluded by any appearances, or deceived by malicious artifices.

This Encycliade, by which the Pope laid bare the secret ambushade of Freemasonry, and placed his finger, as it were, upon the very substance and point of their hostility to Rome, spread the greatest consternation amongst the Freemasons. On the 11th June, in the same year (1829), Felice, a notorious member of the "Alta Vendita," wrote in the following strain to Nubio, the Masonic Plenipotentiary in Rome: "It is necessary that we play the dead for a time in order to let the old Castiglione cool himself, and that his suspicions may be rocked to temporary sleep. Some of our body may have been indiscreet, or unguarded, or, notwithstanding all our precautions, portions of our correspondence may have fallen into the hands of Cardinal Albani" (who was then Secretary of State). "The Encycliade complains, and specifies, and advises, with such precision, and so much certainty, that we seem in danger of being entrapped by Rome as well as by false brethren. The Pope does not usually express himself with so much resolution and clearness; such language is not in keeping with the usual style of the Apostolic Palace. Its use on this occasion proves that Pius VIII. has procured some positive proof of our plot. It therefore devolves on you, who are on the spot, to watch more jealously than ever over the security of all. After so explicit a declaration of war, I *think we must decide to lay down our arms for the present and declare an armistice.*"

Felice, we can see, had no desire to die a martyr to the cause, and was somewhat terrified at the Pope's public exposure of the Masonic plan of attack by which they designed the destruction of Church and State, through "the immoral education of youth," aimed at by means of honest appearances and malicious realities, in the shape of a national system of education and secular school-boards.

This Voltarian Masonic idea, consisting in the destruction of *the Christian idea*, is to be secured, if possible, by the destruction of the Papacy, both temporal and spiritual. The discovery of this portion, or rather this foundation-stone of the Masonic system, leads us to understand the anxiety of Bismarck and the Freemason liberals of Europe as to the future Conclave, and the hopes that the Papal chair should be one day occupied by a creature of their own—a Döllinger, a Panella, a Hyacinth, a Gavazzi. We can also see why it is that Continental Freemasonry seems to lash itself into such paroxysms of rage and excitement, and show such an amount of feverish interest in what otherwise would not seem to concern it, such as councils, bulls, briefs, excommunications, condemnations of the Index, &c.

Only the temporal power can the Freemasons reach, just as the devil, wishing to destroy the Christian idea, destroyed the earthly temple of Christ, putting Him to death by the hands of the Jews. The same ultimate success will the Freemasons have with the Papacy. They require "a Pope bound hand and foot by regal authority"

In some measure they have succeeded, in the person of the prisoner of the Vatican. But do they hope to conquer, to annihilate that power, of which Macaulay wrote: "She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined *to see the end of them all*. She was great and respected before the Saxon set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

The greatest ambition of Freemasonry is the rooting out of Christianity; hence, there is continual war between it and the Papacy, by conquering which they hope to accomplish this gigantic scheme. "After all," says Berwick, one of the characters in Disraeli's "Lothair," "it is the Church against the secret societies. They are the only strong things in Europe, and will survive kings, emperors, and parliaments."

The individual members of the society, having been first enticed and then held fast, as we shall presently see, by self-interest, ambition, terror, hypocrisy, &c., are demoralised by irreligious ceremonies and banquets, where the speeches, songs, conversations, and allusions, *are anti-Christian, anti-social, and immoral. Freemasonry in Ireland and England is prac-*

tically a school of irreligion and immorality for both young and old. The masses are corrupted by corrupt literature, theatres, education, and, when the government happens to be on friendly terms with Rome, "the Fortress of Christianity," by revolution. The latter is unnecessary just yet in England, where Freemasonry is satisfied with the anti-Christian tone and loose morality of its press and literature, with its secular, liberal, national, godless system of education, and its anti-Papal government, which sanctions and approves revolution, infidelity, and Church persecution in every country. There is no need to excite revolution and rebellion in an anti-Papal country; there it is necessary only to press on the rulers and the masses to encourage the agents and firebrands of revolution and irreligion in Catholic countries. Of this we have an example, which all may remember, in the abject adulation lavished on Garibaldi, the blood-stained assassin and highway robber of Italy, by the Prince of Wales, the present Grand Master of English Freemasons, and in the conduct of Sir Augustus Paget, Lord Palmerston, and Lord Minto, in coquetting with the Italian Carbonari, simply because they were carrying out the work of revolution against Catholic government and Papal authority.

I know that again and again the reader will rise up against me and say, "Impossible! the Prince of Wales, members of our aristocracy, and our men of position are rulers and officers of Freemasonry in these countries. Firstly, I say in answer, they are connected and sworn brothers of those continental Freemasons without whom, as prime

movers, authentic history tells us, no revolution is complete. Secondly, the objection may be met in three ways. These personages may not believe in the danger or in the real malice of the society. They are exhibited by the craft in grades and degrees of which they are but honorary members; their exaltation to these positions giving to the uninitiated that appearance of safety which, of all things, Masonic hypocrisy most desires; and there is no doubt that it is a great relief to a prince to escape from the responsibility of position and court etiquette to the free and brotherly intercourse of the lodge. Secondly, Princes have joined Masonry with a full knowledge of its malice, but in the forlorn hope of controlling what they otherwise could never influence; and thirdly, some may be actuated by the selfish desire of averting, from themselves at least, what they feel must inevitably fall upon their successors.

The following address, issued from Paris by Joseph Mazzini to his friends in Italy, October, 1846, fully sets forth the deep-laid plans by which Freemasonry seeks to engage all classes in her work:

"In great countries it is by the people we must go to regeneration; in yours by the princes. We must absolutely make them of our side. It is easy. The Pope will march in reform through principle and of necessity; the King of Piedmont through the idea of the crown of Italy; the Grand Duke of Tuscany through inclination and irritation; the King of Naples through force; and the *little princes* will have to think of other things *besides reform*. The people yet in servitude can

only sing its wants. *Profit by the least concession to assemble the masses, were it only to testify gratitude.*" (This was exemplified on the occasion of the accession of Pius IX. to the throne, when they mixed ostentatiously in the processions which they had themselves organised, professing gratitude whilst they plotted how to turn all to their own advantage.) "*Fetes, songs, assemblies*, numerous relations established among men of all opinions, suffice to make ideas gush out, *to give the people a feeling of its strength, and render it exacting* . . . Italy is still what France was before the Revolution; she wants, then, Mirabeau, Lafayette, and others. A great lord may be held back by his material interests, *but he may be taken by vanity*. Leave him the chief place whilst he will go with you. There are few who would go to the end.

"*The essential thing is, that the goal of the great revolution be unknown to them; let us never permit them to see more than the first step.* In Italy, the clergy are rich in money and the faith of the people. You must *manage* them in both those interests, and as much as possible make their influence of use. . .

"Learned discussions are neither necessary nor opportune. There are *regenerative words* which contain all that need be often repeated to the people. *Liberty, rights of man, progress, equality, fraternity*, are what the people will understand above all when opposed to the words, *despotism, privileges, tyranny, &c., &c.*" . . . This "regenerative" theory was found somewhat inconvenient when reduced to practice. In April 1849, the Mazzinian republican coffers requiring

replenishment, the "Citizens" were invited to assist in doing so, with a fraternal hint that severe measures must follow a refusal. The houses of the "Citizens" were occasionally visited, and their possessions carried off to assist the commonwealth, their names appearing next day as those of "voluntary" contributors to the coffers of the republic. Cardinal Castriani, who had taken shelter in the Irish College, was very much surprised to find himself in the *Monitore* as a *voluntary* contributor to the coffers of the Republic; but soon discovered that his palace had been forcibly entered and that a quantity of his plate which had found its way to the Republican mint, constituted his *voluntary* contribution. The fraternal proclamation was as follows :

ROMAN REPUBLIC.

PROCLAMATION.

"Citizens :—In the imminent circumstances in which the country is placed, and in the duty of maintaining the rights of the people, as well as internal order and tranquillity, it is necessary for the government to furnish the public coffers immediately with a sufficient amount of effective coinage. And as all citizens are bound to co-operate, as far as in them lie, for the benefit of the commonwealth, the Triumvirate does not hesitate to turn to the rich amongst you, *inviting* you to bring immediately your *silver* to the government mint, *where it will be exchanged against a proportionate amount of treasury bonds.*

"The Triumvirate flatters itself that this invitation will be followed by an immediate effect, so sparing it the necessity of *positive orders and severe measures.*"

The Triumvirs :

CARLO AMMELLINI.

AMELIO SAFFI.

JOSEPH MAZZINI.

Rome, 26th April, 1849.

"Nearly two hundred years ago, a great philosopher, called Christ, preached the fraternity which *the world yet seeks. Accept, then, all the help offered to*

you. Whoever will make one step towards you must be yours till he quits you. A king gives a more liberal law; applaud him, and ask for the one that must follow. A minister shows intention of progress; give him out as a model. A lord affects to pout at his privileges; put yourself under his direction: if he will stop, you will have time to let him go: he will remain isolated, and without strength against you, and you will have a thousand ways to make unpopular all who oppose your projects. All personal discontent, all deceptions, all bruised ambition, may serve the cause of progress by giving them a new direction. The army is the greatest enemy to the progress of socialism. It must be paralysed by the education of the people. Clerical power is personified in the Jesuits. The odium of that name is already a power for the socialists. Make use of it. Associate! associate! everything is in that word. The secret societies give irresistible strength to the party that can call upon them. Do not fear to see them split: the more the better. All go to the same end by different ways. The secret will be often violated; so much the better: the secret is necessary to give security to the members, but a certain transparency is needed to inspire fire to the stationary. Courage, then, and persevere!"

The objects aimed at by this secret association, and its means of carrying out its projects, have been brought to light by Cantalupo, of Naples, who gives the following *selection* from its statutes:

"1. The society is formed for the indispensable destruction of all the governments of the Peninsula, and to form a single state of all Italy in republican form. . . 30. Members who will not

obey the orders of the secret society, and those who unveil its mysteries, shall be poignarded without remission. 31. The secret tribune shall pronounce the sentence, pointing out one or two associates for its immediate execution. 32. *The associate who shall refuse to execute the sentence shall be held perjured, and as such put to death on the spot.* 33. *If the victim succeed in escaping, he shall be pursued incessantly in every place, and the guilty shall be struck by an invisible hand were he sheltered on the bosom of his mother or in the tabernacle of Christ. . . .* 54. Each tribunal shall be competent, not only to judge guilty adepts, but to put to death all persons whom it shall devote to death." The following quotation from Masonic disclosures would seem to be an actual continuation of this Mazzinian scheme :

"But whereas nothing short of a miracle can work so sudden a change, and any premature action can only result in failure, we must set to work with skill and the greatest caution, until men are freed from those universal and ancient prejudices. We must confine ourselves to representing to our aspirant this Freedom and Equality as a delightful state of things, and a happiness reserved for our order alone, without losing sight of our real aim. We must *thoroughly imbue him with our spirit, until habit becomes second nature to him*, and the hour arrives when our Society finds itself strong enough *to muster the whole world under its banner. Up to that time we must depict our Society to him as an elect family which, rocked in the bosom of beauteous nature, lives over again the Golden Age, and from its safe harbour looks*

out with pitying eye over the wide sea of error in which men are struggling in the present hour. We must hold fast to the principles of our order that all our brother Masons" (in the inferior degrees) "are only our soldiers and workmen, whilst we are their generals, the *great architects commissioned by Freedom to construct a vast edifice, i. e., the reform of the human race through the destruction of kings, those scourges of humanity.*"

Having pointed out the necessity of luring youth, especially of the aristocracy, into the Masonic Order, the secret document goes on:

"In education we must gently instil the essence of our teaching in its most attractive form, *and without exciting the least suspicion*, insensibly prepare those in high places for the blow which will annihilate them, endeavouring, by means of well-known writers, whose views are in harmony with our plans, to weaken their prestige and destroy the power they have usurped over their fellowmen. . . . Thus we shall induce young hearts who are incapable of discerning our *real end* to help us in accomplishing our great work."

From all this we may see the full bearing of the portion of these "disclosures" given in the last chapter, where Freemasons declare that "Liberty and Equality are the two main advantages towards which their plans must ever tend, *the employment of all possible cunning and powers of dissimulation being a matter of course.*

HYPOCRISY

Must lend her able assistance." As Christianity,

with its natural offspring, respect and obedience to lawful authority, have entered into the very soul of European civilization, and have been the guiding ideas of its intellect, the master feelings of its heart, the dominant notes of its harmony, and the very life-blood of its constitution and of its domestic and social life, it is clear that they cannot be uprooted in European society without great difficulty; particularly from order-loving England and Ireland. It is, therefore, necessary for Freemasonry before attempting the operation, to administer chloroform, so that, having deprived the Christian and social body of its senses, it may operate on its half-torpid state. Hypocrisy is the chloroform which Freemasonry administers first to its candidates, and then to society.

Freemasonry has ever a mask on its face, and lies on its lips to conceal its real desires and ambition. It deceives, by its consummate hypocrisy, not only the general public, but very many deluded members of its own craft who are imposed upon and led astray by the mask on its face and the lies on its lips, believing it harmless, benevolent, and even religious. A study of Freemasonry in Masonic oaths, ceremonies, speeches, &c., when made by the light of such quotations as the above, will teach us something of its vast hypocrisy. One or two facts may prove to what lengths the Masonic theory of hypocrisy may be stretched when reduced to practice. Like the false prophet of Khorassan, she keeps her features covered with a silver veil, and it is only in *some dark inner chamber* that she at last raises

it, and says to him who has dared to follow her so far:—

“ Judge if hell with all its powers to damn,
Can add one curse to the foul thing I am.”

Inner chambers there are within those that seemed the innermost; and directors for those who seemed to have reached the heights. In the year 1835, the present Cabinet Minister of Victor Emmanuel, Melegari, being in London with his chief, Mazzini, wrote to Doctor Breindenstein, telling him of certain orders of the Supreme Vendita, which seemed to appal him, though he described himself, and his friend Mazzini, as “veterans” of the society. “They require of us,” he writes, “things that would make the hair stand on end. Would you believe it; I have just heard from Rome that two of our association, notorious for their hatred of fanaticism (Christianity), were obliged by order of the supreme head centre, to kneel in church, *and receive the Paschal Communion!* I do not wish to discuss the question of my obedience, but I would wish to know whither such monk playing would lead us.”

Melegari was anything but a “veteran,” as he described himself, since he did not understand “how persons who did not believe could go on their knees in a Christian Church and make the *Paschal Communion*, and when he felt shocked at such conduct. The real “veterans” in Rome—Nubio, Felice, Tegrotto, Beppo, and such men—knew that to escape the vigilant eye of Pontifical authority, and to work their way into the very midst of the Catholic people, it was use-

ful and necessary that these sacrilegious Communion should be made.

Such is the Masonic oath which binds its members to obedience, not knowing who may command, or to what they may be commanded

Another example, in some respects similar to the above, takes us to Brazil, where Masonic influence, as in Dublin, is too great. My readers will remember in our chapter on "Irreligion," the Masonic travesty of which the Catholic bishop of Para had such reason to complain.

About three years ago, Freemasonry in Brazil, not satisfied with the government and direction of the whole state, thought it necessary for the accomplishment of its benevolent designs, to obtain also the management of the religious confraternities. Hence, many Freemasons took off the Masonic apron, and laying aside triangle, and mallet, and square, went directly to the oratory of the confraternity, and putting on the confraternity soutane, assumed and exercised the function of prior with the same gravity and decorum as they had just performed that of venerable in the Masonic lodge. Monsignore Vitale Maria Conçalves de Oliveira, the Bishop of Olinda, having fully informed the Holy See, proceeded to take measures for the reform of the abuse. The matter ended with the condemnation of the bishop, by a Freemason magistrate, to four years of imprisonment with hard labour, which sentence was commuted by Don Pedro, Emperor of Brazil, to confinement in a fortress. In an allocution *of the 1st March, 1874*, Pius IX. denounced to the

Catholic world this Masonic imprisonment. After some time, the Freemason ministry of Viscount de Rio Branco was succeeded by another ministry, not Masonic, under the presidency of the Senator Duke of Caxias. The Bishop of Olinda was subsequently released from prison, and permitted to return to the administration of his diocese. The Bishop of Para, to whom we have already referred, received the same sentence, as may be seen from the following paragraph which appeared on February 6th, in the English *Weekly Times*:—"Monsignore Antonio de Maceda, Bishop of Para, has been called to Rome to inform the Pope and give evidence before the congregation of bishops and regulars, on the subject of the controversy between the bishops and the Brazilian government with regard to the attempted expulsion of the Freemasons from the confraternity. The replies of the Bishop of Para to the questions to be put to him, together with those already made by the Bishop of Olinda, will form the basis of the precise instructions to be sent to the Brazilian Internuntio, Monsignore Roncetti. It will be remembered that the bishops of Para and Olinda were condemned to four years' imprisonment, with hard labour, in consequence of the disturbances which followed the steps taken by them regarding the Freemasons."

I now ask my reader, If Freemasonry will push its hypocrisy so far as to order its members, though unbelievers, to make Paschal Communion and enter religious confraternities in order the better to secure and accomplish its craft ends, what amount of hypocrisy and benevolent deceptions

may not honest men be prepared to meet with in Freemason members of Poor Law, Corporation, Grand Jury, harbour, railway, and public boards of every description, and in every profession ?

SELF-INTEREST

Is a point in this immense organization round which Freemasonry rallies an incalculable number of her votaries without which many who are now her fervent followers would never have joined her ranks and perhaps few would have been true to her.

Under the head of their organization we have already seen that many members of the Masonic body being naturally unsuited for the irreligious and communistic revelations of the higher degrees, are not permitted to rise beyond the symbolic. They are not to be excused. The very first of Masonry's blasphemous and irreligious oaths is incompatible with social and religious integrity. All that can be said is, that some enter without a full knowledge of its malice, and then, bound by weakness of mind, by selfishness, or by love of pleasure, or by fear, remain. Our innocent, uninitiated Irish and English readers may make as many apologies as they please for their universally benevolent Masonic friends on this head.

Men may be divided into two great classes. One class, of those who trouble their heads very little how the world goes, good or bad, if they may *enjoy the pleasures* of conviviality and good fellow-

ship ; another of those to whom self is everything, and for whom personal ambition and vanity, or love of gain and worldly interest, form the ruling passion. To both classes, Masonry, which aims at forming of the world one vast Masonic lodge, holds out a glittering bait. The first class is not so large, yet tolerably large, too. There are young men, ay, and old men, too, who, even when they do not forget their worldly interest, love and wish to enjoy a gay and social life, good company, and good dinners, at a moderate price. There are many in that ancient and honourable fraternity who, to quote Masonic language, dearly love the sound of the gavel "calling the craft from labour to refreshment." As to these banquets, in songs, toasts, and speeches, Masonry works constantly to advance her ends, whether at "labour or refreshment." Freemasonry is but a benevolent and jovial society, yet rest assured, she knows how to mix the *utile* with the *dulce*. The second class is composed of those to whom Masonry holds out the bait of worldly interest and the attainment of ambition. The ambitious belong to every class of society, and for every species of ambition Masonry finds a bribe. It is very sweet to the "tuft-hunter," in the brotherly intercourse of the lodges, to mix and even exchange the grip of fellowship and brotherly love with those with whom he would otherwise never come in contact, but to whom the touch of a noble, or perhaps even a royal hand, the honour of a friendly word from such august lips, is a realisation of bliss, whose sweetness is known only to those who are the slaves of this contemptible feeling—and even

these Masonry draws in, by their very love of aristocracy, to work out her ends, overthrowing priests, and kings, and aristocracy, "*the royalty of several.*" What a delight it is for those, whom nature or fate had probably never marked out for ruling, to be called King of the Royal Arch Chapter, or Prince of the Royal Secret, or Knight Grand Commander; to be tricked out in jewels and uniforms, to stand, for the time-being, on an equality with royalty and nobility, and to command, for the time, a brigade of obedient brethren. What a relief it is to a man whose mind is filled with dreams of appointment and promotion, which his brains and hands offer him no security of attainment, to find in the grasp of some powerful Master Mason, or the explicit terms of the Masonic oath, the rich promise of help and gain? and what does he care if it be to the downfall of a host of deserving *cowans*?

This portion of the system is made such active use of in Dublin that it is at times attended with inconvenience to some of the benevolent brethren themselves who, being in a position to help, are beset by needy fellow-workers in Solomon's Temple, "who have come up to Jerusalem to work at the building *without hope of fee or reward.*" Here is a lawyer who wants briefs, a doctor patients, a contractor business, a shopkeeper custom, a clerk a situation, a young man entering the world a brilliant future, promotion, or a nice appointment. Who is there that does not want something? If one is in difficulties, and has become bankrupt, and is obliged to go to law, *there is nothing* like having a friend in court,

who has sworn to be one's brother, or a juror bound by oath to fight for one on the security of a Masonic sign in the balance against the strongest evidence, his brother being bound, as we have seen by the Masonic Statutes, to give him all possible assistance, "*to which, by a mutual oath, he has a sacred right.*" Again, some intelligent, hard-working *cowan* stands in the way in some office, railway company, &c. ; what could be more agreeable than to have one's own Masonic stupidity and inaptitude lifted over his honest and meritorious head, and to find one's self in the pleasant shade of an upper department while he plods on in his uninitiated integrity, growing gray as a forgotten *cowan*. In a word, there is an end of justice in any body, office, or board, in which this unjust order of Freemasons has its representatives. There is, and must be an end of justice in the very courts of justice where those members are found, whether on the bench or in the jury-box. Like all the other doings of Freemasons, nothing can be more craftily guarded and hidden than this very system. We have heard of haunted houses where benighted watchers feel all the horror of a supernatural presence without even the terrible satisfaction of seeing, much less grasping, the ghostly visitant. I know of nothing else to which this system can be compared ; professional men, business men, soldiers, policemen, clerks, if of the uninitiated, feel it bitterly, yet cannot grasp it or drag it into the light of day.

A firm fails. The partners are Freemasons. Freemasons and Orangemen are the only secured

creditors. But who is to prove that these men had not a just claim in preference to the "fleece^d" Catholics and *cowans*. We can only remember the benevolent Masonic proverb—"A working Mason must have his rights; let the *cowans* do as they please!"—and be silent.

At the change of the Inspector of Police, a short time ago, a perfect shower of letters, setting forth the grievances of the Constabulary, flooded one of our leading papers. Amongst these letters one, which appeared on the 12th of October, ran thus :—

"DEAR MR. EDITOR,—Your extreme kindness in publishing letters from the various members of the force makes me venture a remark not yet touched on—what is called Freemasonry in the ranks, and the utter impossibility of justice being equally meted out to the different religious denominations of the force. I believe the best way to illustrate the grievance is by giving a case in point. Some six months ago a man in this county was reported for the crime of drunkenness. The man considered himself perfectly sober, he denied the charge, and, notwithstanding the sworn testimony of his three comrades, he was found guilty, fined £3 10s., and one of his comrades threatened with dismissal for giving what is termed 'unsatisfactory evidence.' Now, Mr. Editor, what is the belief of the Catholic portion of the force on the case alluded to, and expressed as soon as they were made aware of those to whom the guilt or innocence of the man were left to be decided? Simply, 'Oh! the man is a Roman Catholic, the constable preferring the charge is a Freemason, the president of the court is a Freemason, and the junior officer a Freemason also. What can he expect?' One man went so far as to bet with a comrade £5 to 10s. that he would be found guilty, thereby expressing his utter disbelief in justice being fairly dealt with. Now, what I would propose is: let Freemasonry be expunged from the service; let the Lord Lieutenant grant another impartial inquiry into the case mentioned, that is, if the sub-constable wishes.

"JUSTICIA."*

* The Constabulary, in their oath, swear to join no secret society.—Freemasonry excepted.—See Constabulary Oath.

But, the Freemasons would say, who was to prove this? The word of three Masonic officials was worth that of a whole force of Catholic *cowans*. And so the poor fellows might bet £5 to 10s.; and the good man might as well have been drunk as sober, for all Masonic justice would do for him or them; but the Masonic system held, and still holds, its ground undisturbed.

We continually meet mysterious cases both in town and country. Sometimes they are put down as Freemasonry at once, and sometimes they are called Protestant Ascendancy. If the sufferers in such cases would consult the return of the Clerk of the Peace for their county, the probabilities are, that the landlords and gentlemen leading the side of Protestant Ascendancy would turn out to be members, and, perhaps, high officials of the Masonic body, and that the organising dominant element was Masonic. They very frequently go hand in hand, as in the case of the Belfast Workhouse, noticed in the *Ulster Examiner* of March 9th, when imitations of squares, and compasses, and trowels, found their way into the mural decorations of Christmastide, and proselytising tracts were distributed through the wards, one of the officials assisting in the work of insulting the unfortunate Catholic inmates.

We have had other instances of "Protestant Ascendancy" of late, as have appeared from occasional letters in our papers, one, for instance, signed in full, "Edmund Dease" (M.P. for Queen's Co.), was as follows :—

"TO THE EDITOR OF THE FREEMAN.

"February 25.

"SIR,—I have read with much interest an able article in the *Freeman*, of the 24th inst., on the subject of grand jury reform. You call attention therein to a remarkable case that recently occurred at Drogheda. You state that 'the grand jury appointed a Mr. Butterly to collect the county cess at one shilling in the pound, while they had before them a Mr. M'Carthy who tendered to do the same duty for seven-pence in the pound, and for the due performance of which he put forward two of the most respectable men in Drogheda as his sureties.' A case of exactly a similar kind occurred in Queen's County, at the last Assizes, held at Maryborough in 1876. A vacancy in the office of collector for the barony of Tiernahinch had to be filled. Two candidates presented themselves—one proposing to collect the cess at 9d. in the pound, and the other at 6d. in the pound. Each were gentlemen of excellent character; each had unquestionable and substantial security; one, however, was a Protestant, the other a Roman Catholic. The candidate who proposed to perform the duties at 9d. was appointed by a majority of 22 out of 23 grand jurors, so that the cess-payers were taxed with an additional 3d. in the pound by a totally unrepresentative and irresponsible body."

The organising dominant Masonic element showed itself likewise in Carlow, as will be seen from the following extract from a letter which appeared in the *Freeman* of January 23rd:—

"An election occurred to fill the vacancy of medical officer in the union workhouse, created by the resignation of Dr. Rawson, a veteran, in supporting the 'flag' of ascendancy, exclusiveness, and intolerance in this lethargic, and notorious little county. The candidates were his son, Dr. Edward Rawson, and the son of Doctor O'Meara, a gentleman whose merited fame as a physician extends not alone beyond the boundaries of the county, but is not limited by the boundaries of the province. Dr. O'Meara, jun., inherits the energy and talents of his father, with large experience for his years possessing the very highest professional qualifications, and at present holds no public appointment. Dr. Rawson, a young man, too, and having most respectable qualifications, holds the situation of surgeon to the Carlow Militia, which occasionally necessitates absence; he also holds the situation of surgeon to the County Infirmary; he also holds the situation of surgeon and physician to the Carlow County Jail; he also holds

the situation of physician to the Union Fever Hospital; he also holds the situation of consulting sanitary officer; and now only awaits the sanction of the Local Government Board to add another important one to the foregoing long list. The voting was 38 for Rawson, 13 for O'Meara—the 38 composed of Protestant landlords and their agents, the 13 minority of 11 Catholic elected guardians and two Protestant *ex-officio*s, the two Parliamentary 'representatives of the people'!!! sustaining the hated principles of ascendancy, with their surroundings of intolerance and oppression, and of which they will be undying advocates. And there were *ex-officio* guardians there whose faces were not known, unless to a few of their own class. Will the Local Government Board aid in perpetuating so monstrous a scandal? Are the people of the union so dead to a sense of moral responsibility as to suffer, without protest, the wholesale heaping of public situations on the shoulders of one man, the duties of which it would be physically and morally impossible for any one man to discharge.—I am, sir, your obedient servant.

"A REFORMER."

P.S.—The appointments held by Dr. Rawson and above referred to, are not supposed to interfere with an extensive private practice.

To quote a still more recent fact. The following appeared in the *Freeman* of April 12th. The hero of this latest achievement of the Masonic dominant element. Dr. Peele, is a Freemason, as may be seen by consulting the official alphabetical list, at the end of this book :—

*The recent election of physicians to the Incurable Hospital has caused considerable discussion. The institution is a highly deserving one, and anything which might mar its usefulness would be a matter of regret. The circumstances of the election certainly seem a little curious. It was publicly advertised for the 3rd inst. A preliminary meeting was held on the 31st ult. At the meeting a resolution was passed that no gentleman with less than five years' professional experience should be eligible. At the meeting of the 3rd six candidates presented themselves, including three hospital physicians, Drs. FINNY, GRIMSHAW, and DUFFEY—all men of experience and standing. But the meeting of the 3rd rescinded the resolution of the 31st, and elected a gentleman of less than five years' standing, rejecting for him such men as we have named. We do not question Dr. PEELE's professional qualifications—he is a licentiate of the College of Physicians and Surgeons. But he cannot pretend to the experience of his unsuccessful rivals; and, as we have said, the election is considered a curious one."

This is a theme which rouses a vibrating cord in the heart of many an unfortunate sufferer of this universally benevolent system; and it is sincerely to be hoped that the day may come when popular opinion in Ireland will, at last, rise and exclude, by its unanimous vote, all Masonic candidates for public boards and bodies.

TERROR

Is one of the greatest powers by which Freemasonry enchains her members. To be an enemy of Masonry, to be an obstacle in the way of Masonry, above all to reveal the secrets of Masonry are crimes too great to be overlooked; and he who strikes down such offenders, no matter how, serves the ends of Masonry. Once bound in the serpentine embrace of a secret society, it is a hard struggle to be free. How often have we heard the dupes of such a society confess that they would be glad to break their bondage but that they feared to do so. The deeper the disciple has gone, the harder it is to part. He must give up many an unjustly-earned assistance that the Masonic grip can give him. He must surrender the hope of that promotion which his merits and his talents could never win; but this is not all. The vengeance of his former brethren will follow him "whether sheltered in the bosom of his mother or in the tabernacle of Christ." Excommunication passed by the Masonic order on a defaulting brother means hunting down, terror, and assassination.

"On November 5, 1870, we are told in some of our English newspapers the Masonic Lodge

the Orient of Paris had issued a citation against the venerable Brother William, King of Prussia, as a traitor to Freemasonry; and that when he disregarded the citation, he was tried as contumacious and condemned to excommunication. Victor Hugo's newspaper, the *Rappel*, was stated to have published the following: 'Brother William is now out of the pale of the law. All Freemasons are authorised to assault him, and to inflict upon him capital punishment. It remains to be seen how the sentence will be carried out. A Freemason, in whose presence a doubt was expressed as to the seriousness of such a condemnation, replied: Do not laugh! Bonaparte undertook the Italian war solely to retrieve himself from the excommunication pronounced against him by the lodges of Naples and Milan. Pianori and Orsini were Freemasons.'—*Tablet*.

In each separate oath, in each separate degree of Masonry, the candidate gives liberty to, or rather invites, the vengeance of the order in case that he should desert, disobey, or prove false to his Masonic obligations.

From the first degree this principle is inculcated in signs, ceremonies, pass-words, and lectures under the symbolic form of avenging the death of an imaginary personification of perfect Masonry, called Hiram Abiff. One degree, the degree of Vengeance, or Elect of Nine, is devoted to this portion of the system wherein such a defaulter is tracked and murdered, his assassin being applauded for his zeal. The effect of these ceremonies and oaths is so great, that it seems

never for a moment to relax its hold on the mind, or to be forgotten. Freemasons, even when under the influence of drink, and foolishly communicative on all other subjects, are darkly silent on the smallest allusion to their veiled mysteries.

In corroboration of this we may quote a few authentic and historical facts. The facts contained, in the last chapter proved how Freemasons act when the opponent of Masonry is an organised government. It comes under the head of their System to show that premeditated and cold-blooded assassination is not beneath the dignity of this most righteous and purely benevolent society, when from the talents, or position, or knowledge of the victim, Masonry requires that his spirit and power of opposition should be extinguished in his life-blood.

The story of the murder of William Morgan for the crime of violating Masonic secrecy has long been a well-known historical fact; but in August, 1875, the full particulars were brought to light by the publication of two letters from the venerable Thurlow Weed. The facts were as follows:—

In the year 1826, Morgan, who had passed through all the degrees of Masonry and held a very high position in the Order, conceived the idea of publishing a book disclosing all the secrets of the sect. What his motive may have been is only conjectural. Mr Weed was living at that time in the town of Rochester, New York, and Morgan requested him to publish the projected book. Mr. Weed declined, and Morgan *went to the adjoining town of Batavia, where he*

arranged with another person for the publication. He had written a portion of the book, and was engaged in completing it when he was arrested on a false charge of larceny on the 10th September, and conveyed to the jail of Ontario county. The sheriff and officers of this prison were Masons. His house was searched, and his manuscripts were seized and destroyed. On the evening of the 12th of September he was discharged by the interference of some of the conspirators, and, as he passed out of the door of the jail, was seized by them, taken a short distance, and then forcibly put into a carriage. He was carried in the course of that night on to the ridge-road about two miles beyond the village of Rochester. During the next day he was taken to Lewiston, a distance of seventy or eighty miles, and from thence to Fort Niagara, at the mouth of the Niagara river. His benevolent captors had decided on bringing him here in the hope that their brother Masons of Canada would aid them in disposing of him. His murder was not then contemplated; but it was hoped that the Canadian Masons would take charge of him and send him to end his days among the Indian tribes in the north-west of Canada. Placing their prisoner in Fort Niagara, his captors crossed the river into Canada to attend a meeting of a lodge there; but the Canadian Masons, after much deliberation, refused to become parties to the business. The American Masons returned to Fort Niagara, and in a few days afterwards, a large number of men, high in the order, assembled a short distance off to open an 'Encampment of Knight Templars,' the addi-

tional power of the 'sealed obligation' being necessary for such a case. At night they dined together, and, after dinner, the chaplain gave a sentiment so significant that all thoughts were turned towards Fort Niagara. The 'sentiment' was, in fact, 'death to all traitors;' and immediately afterwards one of the company, Colonel King, arose from the table and called four of the others to accompany him. These were Whitney, a stonemason; Chubbuck, a farmer; Garside, a butcher; and Howard, a bookbinder. 'They were all,' says Mr. Weed, 'men of correct habits and good character, and all, I doubt not, were moved by an enthusiastic but most misguided sense of duty.' King told them that he had an order from the Grand Master, the execution of which required their assistance, and they replied that they would obey it. The five murderers were then driven in a carriage to the fort where Morgan was confined. It was just midnight. They told the doomed man that his friends had completed their arrangements for his removal to Canada, where his life would be safe. He consented to go with them, and they walked to the wharf where a boat was waiting for them; they embarked and rowed away into the darkness. When the boat reached the point where Niagara River empties itself into Lake Ontario, the murderers threw off all pretence, and with some horrible mummeries ordered Morgan to prepare for death. They wound a rope around him, attaching to each end of it a heavy weight, and threw *him* overboard. He sank like a stone, and the murderers returned to tell their comrades that

the traitor had met a traitor's doom. One of the murderers, Whitney, told all these particulars to Mr. Weed a few months afterwards, but it is only now, when all the criminals are dead, that he makes the facts public. The body of Morgan was found a year afterwards, identified by his wife and friends, and buried; and although the Masons tried to dispute the identification, their efforts were futile. None of the murderers were ever brought to justice.

Carlile, in his Manual of Freemasonry, gives the following particulars: "My exposure of Freemasonry, in 1825, led to its exposure in the United States of America; and a Mason there, of the name of William Morgan, having announced his intention of assisting in the work of exposure, was kidnapped, under pretended forms and warrants of law, by his brother Masons, removed from the State of New York to the borders of Canada, near the falls of Niagara, and there most barbarously murdered. This happened in 1826. The States have been for many years much excited upon the subject; a regular warfare has arisen between Masons and anti-Masons. Societies of anti-Masons have been formed, newspapers and magazines started, and many pamphlets and volumes, with much correspondence, published; so that, before the slavery question was passed amongst them, all parties had merged themselves into Masons and anti-Masons. Several persons were punished for the abduction of Morgan; but the murderers were sheltered by Masonic lodges, and rescued from justice. This is quite enough to show that Masonry, as con

sisting in association with secret oaths and ceremonies, is a political and social evil."

Masons are one, in principle and practice, in every part of the habitable world; for contemporaneously with the murder of Morgan, another Masonic tragedy, still more revolting in its circumstances, was enacted in Rome. Even the sacred ties of friendship are outraged and riven asunder by this fraternally benevolent society: "*Quam bonum, quam jocundum est fratres habitare in unum.*"

In 1825, there existed in Rome a branch of the Freemasons and Carbonari. Its principal characteristic was the grossest of immorality. The meetings of the society were held outside Porta Salara. Among the members of the society were three young Roman gentlemen, united in the bonds of closest friendship—Targhini, Montanari, a surgeon, and Postini. The time for fulfilling the Paschal precept had come, and Postini, stung by remorse, and smitten by grace, determined to make his peace with God, cut off his connexion with the society, and to be reconciled to the Church. The act sealed his fate. He was marked out for assassination. He had been guilty of infidelity to his oath, and vengeance must be taken. His two friends, Targhini and Montanari, were appointed his executioners. One fine Sunday evening they sallied forth, with their daggers concealed, and called at the house of Postini. He knew what was in store for him, and refused to see them; but they made every protestation of friendship, and asked *him to accompany them for a walk through the streets of Rome.* In such crowded thoroughfares

there could be no danger, he thought, so he consented to go with them. They lured him into a lane near St. Andrea de la Valle, where Targhini stabbed him to the heart, and fled with Montanari, leaving the unfortunate Postini weltering in his blood. A crowd gathered round, and the murderers, thinking that all danger of discovery was over, returned by a circuitous route to the spot. They were mistaken, however, as the wounded man was still alive. He pointed out his false friend as his murderer, and expired. Targhini was immediately arrested, brought to trial, and condemned to the guillotine. During the time which elapsed between his sentence and execution, every effort was made to induce the unfortunate man to repent, and to make his peace with God, but in vain. He was an inveterate infidel. The whole of the long night before the execution, Mgr. Fornari, one of the most celebrated theologians in Rome, laboured with argument and proof, to call back the light of faith. The prisoner was most gentlemanly and polite, answered some of the arguments very cleverly; but, when finally worsted, said firmly: "I am unable to answer your arguments, but I do not believe." Day came, and the fatal hour of execution came with it. Monsignor Fornari still stood by his side, inquiring and arguing; though a long delay was made for the purpose, it was all in vain. Targhini cried out to the spectators, "I die innocent—a Freemason, a Carbonaro, and impenitent!" The proud head of the prisoner was laid on the block, the knife hung over it. "Even yet," cried Mgr. Fornari, "there is time: repent, and your soul shall be saved for eternity."

"*Mai! Mai!*—never, never," was the response. As the words were yet sounding, the knife fell—the head sprang from the body, and as it rebounded from the earth, the voice still repeated the words of doom and defiance—*Mai! Mai!*—never, never.

At Turin, it was decided that a Roman Republic should be founded, and every obstacle which opposed the design must be surmounted.

At a Masonic banquet given at Leghorn by the most rabid conspirators to the Roman deputies, all agreed that, if the Prime Minister, Rossi, persisted in his determination to defeat the future plan of a Roman Republic, he must be got out of the way at any cost. Still plainer language was used in Frascati, where the unanimous opinion was, that Rossi must die by the dagger, and that it only remained to discuss when and where. Here it was arranged that the assassination should take place at the coming opening of the Chambers—either when he was in the act of descending from his carriage, ascending the staircase, or entering the Chamber Hall. Three assassins must be on the spot, as it would be unsafe to trust to one alone. If the plot failed, all hope would vanish. The names of a chosen few were to be placed in an urn, and the lots drawn. Freemasonry, with her men of money and position, has always at hand ready tools—tools of state, tools in the press, tools to perform dark deeds—all ready to execute, in persecution, or libels, or murder, her orders of vengeance upon the enemies of the craft. Some twenty assassins came forth from the Lodges, each one already stained with blood,

steeled in soul, seared with vice, and reckless of life or death, who willingly volunteered themselves as ready for any undertaking, or any crime, imposed by masonic rule or oath.

The following midnight (which the degree of Kadosh tell us, is the time to plan and meditate), all assembled in a subterraneous cellar of the Esquiline Hill. The Masonic Head Centre appeared, took the slips on which the names were written, threw them into an urn, which he shook and tossed to and fro before he drew the names. Fixing his eyes on each and everyone in turn, he said: "Youths! Rome, Italy herself, is in your hands. From the points of your daggers liberty must be distilled; cross them, and say: 'He, upon whom the lot falls, if he fail, as a coward, shall have these daggers in his bosom;—now swear.'" They joined their blades, crossing and lapping them together, took the oath, and cried, "Death to Rossi!" Then the agent of death drew from the urn the three fatal names, burned the remaining slips, and dismissed the owners, detaining the three on whom the lots had fallen. The old cellar, or grotto, communicated, by a long, dark passage, with another of greater size and depth. As the footsteps of the rejected candidates died away, the Head Centre raised a torch, and guiding them along the passage, drew them into the second grotto. At its extreme end they saw awaiting them another man bearing a torch. Before him was a mound, or heap, covered with a large sheet. The man gave his torch to one of the three, drew aside the sheet, and revealed three dead bodies piled together. He directed one of

the two remaining to take the first body and lay it on the flagstone. The man was a surgeon of the Masonic sect—(my lady readers may look in the list of names, and find how many Dublin doctors and surgeons belong to this benevolent brotherhood, and how useful they might prove themselves on an occasion, should their oath require it). “In order to secure the instantaneous death of your victim,” went on the surgeon, “you must sever the jugular vein, cut this artery, and death is certain.” As he concluded, he took the little finger of one of his pupils and placed it on the neck of the corpse, saying: “This is the jugular vein. Strike now, and let me see you cut it across.” The chosen assassin, as directed, drew his dagger, and stabbed the artery, cutting it fairly across. “Bravo! wonderful!” cried his instructor. “Why you deserve a medal for phlebotomy.” He then turned to the second of the ruffians. “Here is the other body: try your hand. This is the jugular vein, take care, it is near the tendon. Steady! fix your gaze under the ear, and you cannot miss. So! bravo! well done!” The third corpse was practised on in the same scientific manner. After which the surgeon addressed them, saying: “Incomparable youths, the one important point you must attend to, when striking the blow is, that the neck be perfectly uncovered, and that the cravat, or collar, does not come in the way of your dagger. In the present instance, your plan of action is as follows: One of you must suddenly slap the Prime Minister (*Rossi*) on the shoulder, so that he will turn to see who struck him. In the turning of the head

the jugular artery rises, and swells out. Stab it so as to cut it across. Sheath your dagger, mix with the crowd, and make off."

The reader may now judge whether the Masonic ceremonies related to you are in reality mere ceremonies without meaning or object, no matter what they may be in the eyes of moral and high-principled Masonry. It is useless to delay or weary the reader with even a curtailed account of the reports set afloat by the Freemasons to prepare the popular mind for the fact of Rossi's murder, representing it as an advantageous event, and absolutely necessary for the public good. Rossi had the misfortune of being once a Carbonaro, and, like the Prince of Wales, he flattered himself that in his position he could even control them and make them his obedient and loyal servants. He had already prepared his parliamentary plans to meet all difficulties, satisfy all just demands, redress all practical grievances, and silence and subdue unreasonable firebrands. He read for the Pope his opening address to the chambers. Pius IX. approved of it highly as most suitable to the occasion and satisfactory to all reasonable demands, but did not hesitate to impress upon the zealous Minister the difficulty of his task, and the danger with which it was fraught. He warned him of the treachery of his enemies and the uncertainty of the result of the whole affair. "Holy Father," was Rossi's reply, "God helps the cause of justice and the working out of his own designs. Give me your blessing and my life will escape. I will survive to conquer iniquity and to defend your authority and the glory of the Holy See."

The night preceding the 15th was spent by the conspirators in making secret plots, giving secret instructions, and appointing particular posts and positions for the morrow's tragedy. Early next morning, a very high lady (however she learned it) wrote to Rossi, revealing the plot, and warning him against going to the Chambers. Rossi refused to desert his post. Firm and unmoved, he went to the Pope to ask his blessing before he set out. The Pope was very sad, and again strove to dissuade him. "Do not go, Count," he pleaded, "these faithless people are capable of any crime." But Rossi was determined. "They are more vile than treacherous," he said, and went down to his carriage. Monsignor Morini met him at the door looking pale and anxious. "Your obstinacy will ruin you, Count," he said; "death awaits you on the stairs of the Chamber." But Rossi's answer was still the same. "Duty calls me, Monsignor," he answered, "and God will protect me." He left the Quirinal Palace accompanied by Righetti, who was acting for the Minister of Finance. He drove towards the Chancery, where he saw many disguised Carbonari lying in wait. The square was filled with agitated and forbidding countenances. "There he is! There he is himself!" was whispered from one to another. The carriage passed under the entrance arch of the palace. The Minister descended from it apparently tranquil and composed. He noticed several ominous-looking groups scattered here and there, and went through the midst of them. Within a few *steps of the staircase* he heard a great deal of *shouting and whistling* of which he took no

notice. As he set his foot upon the first step he received a blow on one shoulder. He turned to see who had struck him, and a dagger was plunged into his throat. He said, "Oh, God!" ascended two steps, and fell. The crowd of conspirators moved round him. Some of those behind cried "What is up? what is the matter?" and were answered in low tones: "Nothing! nothing! be silent!" Righetti and his servant, no one offering assistance, raised him, and carried him up to a room at the head of the staircase. They laid him back into a chair, when he gave one moan and expired.

Lord Palmerston, Lord Minto, and the English Consul, Freeborn, being agents of English Freemasonry and protectors of the Carbonari, were as much guilty of his murder as the vile assassin who received the blood-money for his death.

The death of the Prime Minister was announced in the Chambers, but no one raised his head, or looked up, or changed countenance, any more than if the announcement had been that the Sultan was dead at Constantinople. Each one continued to converse or write at his bench as if nothing had occurred. The ambassadors and ministers, indignant at the infamous and shameless villainy of the deputies, at once left the Chamber, which was evidently nothing but a den of assassins, followed by the deputies of Bologna, of whom the murdered Minister was a senior member.

All Rome was stupefied and terror-stricken at the atrocious and cruel murder which stained her

with blood before the whole civilized world. But the Freemason conspirators, mocking the public grief, marched by torchlight through the Corso (the Sackville-street of Rome), with a ferocious mob, bearing aloft in triumph a wretch representing the assassin, who bore in his uplifted hand a dagger stained with blood, whilst the mob, accompanied by some troops of the National Guard and Freemason Carbonari, sang

"Benedetta guella mano
Che il Rossi pugnalò."
(Blessed be the hand that stabbed Rossi.)

It may be satisfactory to the reader to consult the following despatch which was laid before the National Assembly of France by the Ambassador of France, the Duc d'Harcourt, preparatory to the debate on the proposed expedition to Civita Vecchia :—

"Rome, November 16.

"Monsieur le Ministre.—I have already had the honour of announcing to you by telegraph that M. Rossi, Minister of the Interior, was assassinated yesterday at one o'clock, as he was alighting from his carriage to enter the Chamber of Deputies. He was stabbed in the throat, and died immediately. The murderer was not arrested, nor was even any attempt made to seize him. Some gendarmes and National Guards who were on the spot did not interfere, the populace remained mute and cold. It was with difficulty that the Minister's servant could find anyone to help him in carrying the body of his master into a neighbouring room. The Assembly, on the steps of which the murder was committed, continued undisturbedly to read its minutes, and not a word was mentioned of the incident during the whole sitting. In the evening, the murderers and their adherents, to the amount of several hundreds, with flags at their head, fraternised with the soldiers at their barracks, and none of the magistrates came forward to act. The Director of Police, although urged to take some energetic measures, refused to interfere, and withdrew. This morning the whole of the Ministry resigned. It is difficult to conceive any new combination possible, or any chance of re-establishing order after what has passed. Such is the position of the successors of the ancient Romans! Having no packet immediately at my disposal, I have resolved to send this despatch overland. Accept, &c.,

"HARCOURT,"

Garcia Moreno, the late President of Ecuador, was another victim, whose greatest crime was, that he stood in the way of the designs of Masonry.

Moreno had governed Ecuador for fifteen years: first as dictator, twice as a president, and, shortly before his Masonic murder, he had been, for the third time, re-elected to fill that office, by the unanimous votes of the whole nation. That he was, like Rossi, made aware of the benevolent intentions of the Masonic Order, with regard to him, may be seen from a passage in a letter, which he wrote to Pius IX on the occasion of his election, shortly before his death, in which he hastens to beg his blessing, even before the official inauguration of the 30th August, 1875. "As now," he says, "the Lodges of the neighbouring counties, instigated by Germany (Dr. Smylie's friends), vomit forth against me all kinds of atrocious libels and horrible calumnies; nay, whilst they are secretly plotting my assassination, I need more than ever the Divine protection,"*

A Belgian gentleman, writing from Guayaquil to the "*Bien Public*," gives the following account of the assassination: The principal assassin, whose name was Rayo, was a native of New Granada, who had received great benefits from the President, and had occupied the post of Governor of the Indian province of Napo. The two others, one a young man of good family, the other a man from the lower classes, were both citizens of Ecuador. The President was just going into

* Published in the *l'Osservatore Romano*, n. 23.

the Treasury at Quito when Rayo struck him with his *machete* in the back of the neck. Garcia Moreno placed his hand on his revolver, when the two other murderers, who were posted close by, with their horses ready saddled to escape, discharged their revolvers at him. He fell and shortly afterwards expired, his skull having been split with the blow of the heavy knife. The two Ecuadorians escaped, and have not as yet been captured, but an unarmed soldier who was passing by called the sentinel, who, finding Rayo standing before his victim, bayoneted him, and the body of the assassin was afterwards torn to pieces by the populace.

One of their accomplices, an official, was arrested after the murder and brought before a Court Martial. Previously to the trial, the President of the Court Martial, assured the prisoner that his life would be safe if he would but denounce his accomplices. "It would be in vain to spare my life," was the answer, "as, even if you spared it, my associates would take it, and I prefer to be shot than stabbed." And yet, Freemasonry is but a benevolent and charitable society, and its motto, Liberty! Equality! Fraternity!

The "*Times*" correspondent writes from Paris, on the 5th of October, 1875, as follows: "From authentic information received, it appears that Garcia Moreno, President of the Republic of Ecuador, was assassinated by a secret society which has its branches in all South America, as well as in Europe. Lots were drawn to decide the murderer. The men upon whom the lot fell, made *their way* into the President's palace at Quito."

On the person of the assassin were found cheques upon the bank of Peru, which Louis Veuillot in the *Univers*, 28th September, 1875, calls "a notorious den of Freemasons."

A previous attempt had been made in 1869, and failed, which proves that this latest Masonic assassination was a cold-blooded murder, planned and projected for years. In that year, a young scientific scholar was preparing to leave Berlin for Ecuador, to occupy one of the vacant science chairs in the University of Quito, whither he had been invited by Garcia Moreno. On the eve of his departure he paid a farewell visit to his professor in Berlin, an eminent mathematician, who was a high official in the Masonic body. The professor, who regarded this young man with feelings of affection, regretted he was going so far away, and to a country so subject to periodic disturbances; and that, as to being in the service of Garcia Moreno, he might put that out of his head, as it was more than probable Moreno would not be President on his arrival. The young man took no notice of that remark at the time, but he had no sooner landed in Guayaquil than he heard that a conspiracy against the life of the President had failed, the assassins had been arrested, and their lives generously spared by Moreno.

All this is in perfect keeping with Mazzini's theory of the dagger, from which I quoted in the last chapter. "From the dagger of the Vespers," he goes on, "to the stone of Balilla, and the Knife of Palafox blessed be in your hand every weapon that can destroy the enemy, and set you free." . . . "This language is mine. The wea-

pon that slew Mincovich freed Venice, and it was the same weapon (the assassin's dagger) which, three months before the Roman Republic, put to death Rossi, the Prime Minister of Pius IX., and established the Roman Republic of happy and glorious memory." The attempted assassination of Charles Albert was an occasion when this apostle of liberty strove to reduce his theory to practice. A member of the society was sent to Mazzini to ask for arms. A dagger with a lapis-lazuli handle lay on the table, which Mazzini himself says, was "a most dear keepsake." He inclined his head towards it. The assassin understood him, took it and departed. The enthusiastic youth who was to strike the death-blow for liberty and equality, was sent to Mazzini by no less a personage than Luigi Amedeo Melegari, who is now Gran Cordone of the Order of Ste. Maurice and Lazarus, Grand Officer of the Crown of Italy, and was Deputy Extraordinary and Plenipotentiary Minister of King Victor Emmanuel, at Berne, and is now his Cabinet Minister at Rome, though in his Universal Masonic benevolence, he plotted the murder of his father, King Charles Albert.

Our Irish and English Freemasons approve such Masonic language when the government is Catholic; but pass a constructive Felony and Arms Bill against it when the Throne is Brunswick or true blue.

So much for the Masonic chamber of horrors, which is the inner chamber of its universal charity and benevolence.

" Fool of thyself speak well : fool do not flatter.
 My conscience hath a thousand several tongues,
 And every tongue brings in a several tale,
 And every tale condemns me for a villain.
 Perjury, perjury, in the highest degree.
 Murder, stern murder in the direct degree,
 All several sins, all used in each degree,
 Throng to the bar, crying all,—Guilty! guilty!"
 KING RICH. III., *Act v. scene 3.*

CHAPTER VI.

THE SECRETS OF FREEMASONRY.

EVERYONE is born with more or less curiosity. We like to know about everything, and about everyone's business, hence universal chattering is the universal habit of society. This species of thirst for knowledge is found in all the children of Eve, and perhaps none are more afflicted with it than the very people who pretend to be otherwise. The young and the old, the rich and the poor, the high and the low, all take a curious interest in the affairs of their neighbours, private and public, and wish to learn and know all they can about them without pretending to desire it, and without compromising their personal dignity.

They who would deny the existence of this instinct, or inclination, would deny the existence of a part of our nature ; for it is as old as our nature, and appeared as one of its master-feelings, even when unfallen in the Garden of Paradise. Adam and Eve could not resist the fruit which was to give them all knowledge.

Anything that is hidden possesses this charm, and excites a desire to unveil the mystery. The knowledge of the hidden future is sought from prophets, signs, dreams, fortunetellers, cards and cups ; knowledge of the unknown from spirit-rappers and conjurors ; knowledge of our neighbours from scandalmongers, friendly visitors, or from servants.

Freemasons seek to veil themselves in mystery, and to seal their designs, and their doings, and everything belonging to them in an iron casket of secrecy closed under terrible oaths, and more terrible penalties. Hence, there exists the greatest curiosity to know whether they really have any secrets, and if so, what those secrets are. Many say they have no secret, but they have, and could not exist without secrecy. Everything about them, or connected with them, is secret. All that we have been studying about them is secret ; a number of secrets forming the great secret of a secret society. We have said so much about secrecy that very little now remains. The Ritual of the Scottish Rite, Act 28, says : "Secrecy is the first characteristic of our order."

The design and aim of Freemasonry is secret.

In Europe all governments, whatever be their form, monarchical or republican, jealously guard their existence and their authority. All people are more or less religious, and love their altars as well as their thrones ; their priests as well as their kings. The design, and aim of Freemasonry must be kept secret and never be confided to "*weak minds*," that is, minds trammelled in *any way*, by religious or loyal influences. Hence,

the secrecy and precaution which we have seen with regard to the degrees of progressive initiation.

The ceremonies and oaths of Freemasonry are secrets.

Their oaths are contrary to the law of nature, revolting to human feeling, antagonistic to civil authority, for they institute a state within a state, and are hostile to the common welfare of society. They are a protection and a bond of union for the apostles and tools of irreligion and revolution. The ceremonies, with their intricate symbols and allegories are a part of a training system, all of which must be kept secret from the general public and the honourable, honest, and uninitiated.

Their system of self-interest is a secret.

Men enter this society in order to advance themselves, and to secure the objects of their worldly interest or ambition. Bound together by mutual oaths, they form a most unprincipled body of closest organization, and out-manceuvre, out-general, undermine, and outbid every unmasonic candidate, no matter how fair his claim. They mix in the most friendly manner with all the members of their profession, business, station, &c., yet by their secret organization they do them every injustice—Mason ever helps Mason, and merit, friendship, and public welfare must be ever sacrificed to Masonry.

The signs, grips, and pass-words, by which brethren may know one another in the dark as well as in the light, and by which they are reminded of Masonic obligations are secret.

Under all circumstances these signs can be given, in the dock, in the jury-box, during the court-martial, in the board-room, between members of the professions, between men of business, in the meeting-room, on the hustings, on the battle-field, and everywhere is the Mason bound by oath "to obey all signs or summons, handed, sent, or thrown him by a brother Mason." As it would be fatal that these signs should be known to the public, Freemasonry requires by oath that they should be kept secret.

The system by which Freemasonry works out her ends is a gigantic secret.

Knowledge is power; and if rivals and opponents knew and understood their system, Freemasons would run every risk of being foiled in its private and public designs. Government, and society would be too much on the alert. Freemasonry, therefore, calls hypocrisy to her aid, and the whole battery of secrecy is thrown up, and the system worked out by flattery, deceit, cunning, by popular speeches and popular cries, by processions and displays, by free education, universal suffrage, democratic literature, press organs, &c. But the real mechanism must be secret. The system which labours in all these unceasingly, which draws all classes, uses all inducements, which mines its way under every stronghold, lays in the dust each obstacle in its path, which will stop at no crime, assassination, or revolution, all this must be kept secret for the great cause of Liberty! Equality and Fraternity!

And now, in closing this, my last chapter on Freemasonry, I would recommend to the serious attention of my reader, as well as to the short-sighted, well-intentioned, or selfish and ambitious grandees of Masonry, the following portion of a letter, written in rather late repentance, from Vienna, January 23rd, 1844, to Nubio, by a noble Lombard, who wrote under the *nom de plume* of "Gaetano." He held a high office in the Chancellory of Vienna, and enjoyed, in a special manner, the confidence of Prince Metternich, to whom he served as confidential and special secretary in affairs of great importance. "I know not," he writes, to his friend Nubio, "if you are as much terrified by the result of our work as I am. We have wished to demoralize the people, in order to rule over them. I fear we have gone too far, and demoralized them too much. Examining to the bottom the character of our agents in Europe, I begin to believe, that we cannot restrain within its bed the torrent we have swollen and let loose. . . . We have urged things to too great extremes. We have taken from them their gods of heaven and earth. We have torn away their religion, their respect for authority, their probity, their upright principle, their domestic and household virtue; and now we hear from afar their deafening roars. We have reason to fear, lest the many-headed monster may devour us. Little by little we have robbed them of all their virtuous principles. The people are now without religion. The more I think, the more I am convinced that it is necessary to seek some boundary. I fear you think only of setting fire to the mine.

Could you, not wait, defer, delay? Do you think, that you could, in any case, control the movement? Here at Vienna, when the hour for revolution shall strike, we shall all be swallowed up in the whirlpool. The Head-centre of the Provisional Government, that will issue forth from the revolution, is at present to be found in some cellar, or garret. We ourselves, have called forth the storm. I fear that we may perish in it. Whatever the future may be, as the result of the ideas and principles propagated by the secret societies, one thing is certain, and that is, that we shall be conquered and undone. We shall find our masters. This was not our dream of 1825, nor our hope of 1831. Our influence now is only ephemeral. It has passed away to others. God alone knows where will stop this downward progress, to a universal brute level."

Such, reader, is the sad experience and remorse, which will come when too late, with the sad final results of Freemasonry, when attended with success in its final aims. It is easy work with corrupt human nature to unbridle, and let loose bad passions, to uproot the seeds of virtue and principle, to blast the foundations of religion and loyalty, to overturn the altar, the throne, and the judgment-seat. But who, or what will restore them? Bring back Order from Chaos, Light from Darkness, Religion from Scepticism, Loyalty from Revolution, Life from Death, Peace from War. Who will bring back the Winter torrent to its bed, or again, confine the waters of the Deluge to the boundaries of the deep? *Who can send back the stormy winds or light-*

nings to their home? Who can breathe peace and calm over the stormy elements of the social world, and bid its winds, and waves be still and slumber. It is easy, and very easy, for Freemasonry to undo, to uproot, to overturn and blight all that is noble, sacred, religious, and high-principled in the individual as well as in society, but who will restore or rebuild the ruins and the wreck? Freemasonry cannot do so—but the crimes, and the blood, and the sacrileges, and the assassinations, and the revolutions, and the blasphemies, and the immorality, and the irreligion of the living, and the dying and being buried without God, are all premeditated and boasted crimes of this universally benevolent society, which, under the catchwords of Liberty! Equality! and Fraternity! seems ever marching onward against Christianity and civilization, as the vanguard of the coming Antichrist.